

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIX.

Jackson, Miss., August 5, 1937

NEW SERIES  
VOLUME XXXIX. No. 30

## Who's Who and What's What

Rev. J. A. Barnhill of Main Street Church, Hattiesburg, was with his brother, D. H. Barnhill at Beulah church, Smith County, in a revival meeting recently. Thirty-three additions to the church, most of them by letter.

Greenville Baptist Church has doubled its membership to the Five Thousand Club. One finds the work easy when he has the cooperation, this we received at the hands of the Rev. Frederick E. Smith, the beloved pastor of the church.—C. Z. H.

An Indian recently asked a missionary, since the white man had invented ways of turning on lights, starting an automobile and other things by pushing a button, why couldn't he invent a salvation which could be secured in the same way. Bless you he has done that! Only instead of pressing a button, it is observing the "sacraments." Or was this an invention of the devil?

We had splendid cooperation at the hands of Dr. F. Judson Chastain in securing memberships for the Five Thousand Club in every Baptist church in his association. Dr. Chastain found time to give his services and the Lord blessed us in our labors together. He is loved and appreciated not only in his own church but throughout the country. May the Lord continue to bless him in his efforts.—C. Z. H.

During the month of July there have been fifteen additions to the First Baptist Church, five of them asking for baptism on profession of faith. On the first Sunday the church engaged in burning \$2,205.00 worth of bonds which is the semi-annual payment on the bonded indebtedness. Contributions to denominational and other causes continue at a high level. The attendance is good even during the hot weather.—Meridian.

It was our privilege to have with us in a revival this week that prince of preachers Rev. J. H. Kyzar, pastor of the church at Drew, Miss. Beginning Sunday the 18th it was our joy to feast on the riches of the Gospel, and we were truly revived in spirit and determination, also in numbers, there being twelve additions by profession. But that was not all, a greater Christian fellowship and love one for another created in the hearts of all who heard him. He is truly God's man and a great preacher, blessings on him.—J. S. Deal, Pastor, Weir, Miss.

Brother W. R. Storie of Sardis was with the Homewood church, Scott County, in a good meeting. There were six additions and the church greatly revived. The church appointed a committee to make plans for putting the Record in every home. In his own church at Sardis last Sunday, Pastor Storie reports an eighty-five per cent attendance at Sunday school and B. T. U. The largest crowds in attendance at the church service in the sixteen months of the present pastorate. At night the congregation is one-third larger than the morning. They have two prayer meetings a week, each having an average attendance of about 40. The Record goes into 70 homes of this church. There are 90 tithers in the church of 214 active members, and a fine spiritual atmosphere.

"IT SEEMS NECESSARY TO CHANGE MEETING PLACE OF NEXT SESSION OF CONVENTION. ANY CHURCH DESIRING TO EXTEND AN INVITATION TO THE CONVENTION WILL PLEASE COMMUNICATE AT ONCE WITH REV. WALTON E. LEE, COMO. INVITATIONS MUST BE RECEIVED BY THE NINETEENTH OF THIS MONTH." — Frank Moody Purser, President Mississippi Baptist State Convention.

We were sorry to learn that First Church, Murfreesboro, Tenn., lost its building to bondholders, and is now using the chapel of Tennessee College for its services. The editor was pastor here some years ago.

I am in a meeting with brother D. W. Moulder at Liberty Baptist Church, Smith County. Having large crowds in attendance. About one half of the people have been able to get in the house for the night service. Three conversions Monday. I begin a meeting with Pastor Collins at Toxish, Pontotoc County, Sunday, August 1st. Pray for us. Fraternally yours, B. B. Hilbun, Pontotoc.

The federal government subsidized a liquor manufacturing company with a quarter of a million dollars, and is taking in millions in revenue from the sale of that which damns men's bodies and souls. A Christian Nation? Heathen Japan is trying to inculcate temperance in its people. How shall a nation continue which lives by liquor?

Our series of meetings will begin at this place August 5th at 8 p. m. and continue through the 12th. Rev. John E. Barnes, Jr., who is closing his work at Quincy, Ind., will bring the messages. We will have a strong choir composed of some of the best voices of this place to lead us in the song services. Preparations are going forward well for the meeting. We are praying and working for a meeting that will help the church and town. The meeting at Semmes, Ala., will be reported later. I spent several days at the old home near Selma, Ala., recently. A relative owns the place which was settled by my great grandfather, who was a pioneer Baptist preacher, just 100 years ago. The house is well preserved. Our next fifth Sunday meeting will be with the Wade Baptist Church in August.—J. E. Barnes, Ocean Springs.

One thing a man learns in traveling about in the world is to value the person who is able to sympathize with the ignorant and the erring. We made a trip across the country a few days ago, in which we came into situations and conditions that were quite unfamiliar. Several times it became necessary to ask information and advice of people who were strangers, as to location of this and that and directions hither and thither. It is pleasant to record that our questions were uniformly answered with great courtesy and consideration. Often people went out of their way to show kindness to an ignorant traveler. And then we thought of Him who had been appointed for us a great high priest, and that he is spoken of as one having "compassion on the ignorant and the erring." Surely that describes the most of us—yes all of us. We are constantly finding out our limitations and discovering our capacity to blunder. In a world of confusion and conflicting opinions, standards and ideals, a world in which we are feeling our way blunderingly, we are blessed in having a guide, a mediator, a great high priest, one who was tested in all points as we are, and never failed in any of them. "Savior lead me lest I stray."

Miss Frances Jones, missionary to Africa, who died recently, was a daughter of Dr. E. Pendleton Jones deceased, once pastor at Columbus.

The Baptist and Reflector announces the approaching marriage of Dr. Prince E. Burroughs on August 24 to Miss Corinne Riley of Lagrange, Ga.

L. G. Gatlin becomes pastor at Guthrie, Ky., and the church proposes to build a Sunday school annex and a pastor's home. This scribe made a few tracks about Guthrie some years ago.

After serving eight years as pastor of First Church of Ripley, Tenn., Dr. O. O. Green has resigned and has accepted the chair of Biblical Instruction in Union University, Jackson, Tenn. Dr. Green was pastor at Hazlehurst a few years ago when the beautiful church building was erected there, and at that time wrote the Book Reviews for the Record.

We have just closed a very fine meeting with the Mt. Pleasant church, Mississippi Association. The pastor did his own preaching, and the singing was led by Pat H. Wilkinson of the Galilee church of Gloster, who did most excellent work. This young man has surrendered to the work of the ministry and will enter Mississippi College this fall. The visible results of the meeting were 16 for baptism, and the work much revived. I have recently taken charge of this church again. Will give two afternoon services each month. I find that Pastor S. G. Pope who preceded me has done very fine work on this field, and the church has very fine prospects.—E. K. Cox, Pastor.

There is a law which provides severe punishment for a man who carelessly or maliciously starts or repeats a rumor to the effect that a bank or some great financial institution is "about to close," or "may not open its doors tomorrow." The whole community's welfare is jeopardized by such a report, and the law justly provides severe and adequate penalties for such an offense. Also the laws of the state provide penalties for scandal or defamation of character, where a person's reputation or his business is put in jeopardy by injurious reports. So far as we know there is no law which protects an educational institution or a charity institution in such a case. But the fact remains that a person who carelessly or maliciously starts or circulates a rumor to the effect that the continuance of such an institution is uncertain is as guilty before God and the public as one who would wreck a bank or destroy the character of a woman. If you have heard of such cases, then you may be sure that the one who perpetrates such a report is absolutely unworthy of a place among Christian people.

—BR—

## SUNDAY SCHOOL ATTENDANCE AUG. 1ST

Jackson, First Church	640
Jackson, Calvary Church	685
Jackson, Griffith Memorial Church	549
Jackson, Davis Memorial Church	146
Jackson, Parkway Church	140
Jackson, Northside Church	80
Laurel, First Church	297
Laurel, West Laurel Church	354
Laurel, Second Avenue Church	226
Laurel, Wausau Church	60
Clarksdale Baptist Church	296
Vicksburg, First Church	272
West Point, First Church	241
Indianola Church	133
Indianola Church (7-25-37)	144



## A BIBLE INSTITUTE

Prof. J. W. Shepard, Baptist Bible Institute  
New Orleans, La.

The significance and point of approach in the above caption is to deal with the idea of Bible Institute in the abstract or general way and not in the concrete except in the concluding paragraphs. When the Bible Institute in New Orleans was founded it chose for its field principally at least the work of a Bible Institute. Popular demand thrust on the founders the necessity later on of establishing the Theological course which has now grown into a full-fledged seminary. But the institute did not abandon the work of an Institute proper when it added to its broadening task the phase of theological education administered in seminaries. This article deals with the work or program of a Bible Institute in the narrower sense.

There are few people who understand the broader work of a Bible Institute. Indeed I should have said there are few of us at all who have come to the broader and deeper conception which we find in the writings of Jesus and Paul on the work of Christian education and religious education in a broader than present-day technical sense. To seize upon a single instance in the work program of the founder of Christianity we might choose His "home-coming sermon" in Nazareth when He began his campaign in Galilee. In that sermon he set forth his program as the prophecy-fulfilling Messiah. The first article in his program was to see to it that the "poor had the gospel preached to them." His gospel is preeminently a poor man's gospel because the poor are many, they feel the need of the gospel more and accept it more readily. It was the mission of Jesus who "had not where to lay his head" to live with the poor and minister to the poor in a sublime benevolence which would grip them and save them through expressed sympathy. The mighty social influence and the broad evangelistic saving influence of Christianity have always begun at the lowest and most needy strata of society. Jesus preached a gospel able to save the abject poor from squalor, ignorance, vices, and sin of all kinds. He said, "Blessed are ye poor." The rest of the program: "to proclaim release to the captives" of sin, ignorance, superstitions, and the prisoners of "man's inhumanity to man"; the "recovering of sight to those blinded" by sin and physically blind; to "set at liberty the bruised" and "to proclaim the acceptable year of the Lord," such a vast program calls for a body of workers more vast and more completely and technically trained than many of us have ever dreamed.

Paul adds in a classic passage in the Ephesian epistle (4:11-16) on the perfecting of the church in service a clear and most remarkable statement as to the character of the work of the church "in the acceptable year of the Lord" in which we live today. There are to be apostles (sent ones), prophets (seers or tellers), evangelists (the good news bearers), pastors (shepherds), and teachers, for the purpose of equipping the saints for their service (ministering) for the upbuilding of the (mystical) body of Christ or His church. The "lay members," to use a wrong term of modern usage, are to be engaged in this glorious work, not just the "ordained" workers so-called. The service is one of ministering (deaconing) and calls for deacons and deaconesses. There are many kinds of work in constructing an edifice. Not all workers are artisans. The work of collecting material, instruction, organizing, training, in a church calls for a great variety of workers of all ages and types of preparation.

We are already in an age when production has been so multiplied by machinery as to become a problem to the economists. We find educators casting about to find ways of employing the leisure time of the masses of people as the work-day hour-scheme is cut down. This seems to be the opportune "acceptable year of the Lord" if only the vast energies of the "leisure hours" could be turned into Christian service. There are

vast numbers of Christians who have means to live the rest of their lives without work. Why not give the rest of your life to the Kingdom and seek at once the necessary Christian training preparation for doing a great and efficient service for the Kingdom?

To conclude by coming to the practical application in the article: there are many phases and types of work in the Kingdom calling for a vast and varied body of workers. For the training and proper equipment of this widely varied body of workers our Bible Institute is set. Here is a vast field of service, which the Institute is prepared to supply. There are various specialized courses in Christian training leading to diplomas and certificates, majoring variously in English Bible, Religious Education, Music, or W. M. U. work. A course for preparing church secretaries has also been added this year. All of these courses await the choice of many "lay workers" who might come for a year or more of special training in the Institute. This day of "the acceptable year of the Lord" calls for a vast body of voluntary workers who will go forth as Jesus did to minister in every place and every way. But the voluntary worker, whether salaried or without pay must have the proper training if he would do efficient service. There is no institution in all our Southland so suitably equipped to minister this training economically for those who aspire as the Bible Institute in this great city of New Orleans, a veritable laboratory for all kinds of experiments in the work of missions. The Baptists of the South are coming more and more to understand this last mentioned fact of extraordinary significance and are nobly cooperating with this youthful institution in its strenuous program to build up strongly and rapidly this needy phase of our denominational program. This is the work of a Bible Institute. Back this work with your money, your prayers, and by sending worthy students this way!

#### TRAINING IN CHURCH SECRETARYSHIP AT BAPTIST BIBLE INSTITUTE

J. Wash Watts

The Christian Training Course at the Baptist Bible Institute is planned to meet the needs of prospective Christian workers wishing to specialize in any of the following: 1. English Bible, 2. Religious Education, 3. Missionary Education, 4. Music, 5. Church Secretaryship. The last of these majors is to be added during the coming session. Further explanation concerning it may be of special interest to some.

The training in shorthand and typewriting will be given at Soule College, 1410 Jackson Avenue, about seven blocks from the Institute, on Monday, Wednesday, and Friday nights between 7:00 and 9:30. This will leave the student free to take classes at Baptist Bible Institute during the day and to participate in the Institute's Practical Activities program on Tuesday and Thursday nights.

Soule Business College is eighty years old and of high standing. It describes its work thus:

Soule specializes in personal teaching—the most effective method—and therefore can give you a thorough, sensible, reliable and practical training—at a fair cost and in a reasonable time—that will enable YOU to get ahead—and keep ahead of the crowd.

The Institute's part in this course is planned with a view to giving the prospective secretary the fundamental Christian training which any church worker will need as surely as technical training. The first year studies are as follows:

Old Testament History—2 hours per week.

New Testament, Life of Christ—2 hours per week.

Evangelism—2 hours per week.

Religious Education—2 hours per week.

Practical Activities—1 hour per week.

This combination of Christian and business training is expected to meet the needs of churches desiring a secretary who will be a Christian worker as well as a stenographer.

## PAGE LUTHER RICE!

J. E. Dillard

Wouldn't the heart of Luther Rice, our greatest American Baptist, now in glory—wouldn't his heart rejoice if he knew:

That the Druid Hills Baptist Church of Atlanta, Georgia, took a Luther Rice Memorial membership in honor of its former, sainted pastor, F. C. McConnell; and

That the Y. W. A. camp girls at Ridgecrest recently contributed \$200 for two Luther Rice memorial memberships; and

That the Southside Church, Birmingham, Ala., sent in \$1,200 for twelve Luther Rice Memorial memberships, one of which was in the name of the W. M. S. Young People's organizations and another in honor of their former pastor, this scribe; and

That more than fifty of these Luther Rice Memorial memberships in the Baptist Hundred Thousand Club have been taken?

Don't you think he would rejoice if he knew it? Perhaps, he does. Really there ought to be a thousand of these memberships, and there would be if each of us did his best. Don't you think so? (I am listening.)

#### DOCTORS TRUETT AND RUSHBROOKE IN WALES

On Wednesday and Thursday, June 30th and July 1st, the president and general secretary of the Baptist World Alliance visited Cardiff and Llanelly. At Cardiff they were entertained at luncheon by Mr. W. H. Mayne, J. P. The Lord Mayor attended wearing his chain of office and offered a cordial welcome on behalf of the city. In the afternoon Dr. Truett preached a powerful sermon to a great congregation in the Welsh Tabernacle, and in the evening both the Tabernacle and the adjacent lecture hall were filled to overflowing to listen to addresses by both visitors. The Rev. Griffith Harris, area superintendent, who had most efficiently carried out the arrangements, presided. On the following day, similar interest and eagerness were manifested at Llanelly, where owing to the Mayor's absence in London the Deputy Mayor presided at a civic luncheon. The spacious Zion Chapel, well filled for Dr. Truett's afternoon sermon, was crowded to the roof on the evening for a meeting addressed by both visitors. Welsh enthusiasm characterized the proceedings throughout. The Llanelly arrangements were carried through by the Rev. R. T. Evans, B. A., secretary of the Baptist Union of Wales.

#### A CALL TO WAR

Awake! Awake! True patriots arise  
And put your armor on. Unsheathe your sword!  
With dauntless heart meet Satan's loathesome hord  
Knowing full well help will come from the skies.  
With liquor never make a compromise!  
All know John Barleycorn is justly scored  
As traitor, liar, fiend by imps adored  
For making innocence to agonize.

To gain more gold he says his truest friend,  
He counts the tears of wives and children naught,  
And gladly makes them slaves keenest grief.  
True honor will no plunderer defend,  
Nor give rapaciousness a kindly thought,  
Nor rob a helpless child to enrich a thief.  
—Wm. James Robinson  
Kansas City, Co.

Let us strive to bring the membership of the Five Thousand Club past the five thousand mark before the district association, September the 8th. Our people are showing a fine spirit in regard to their obligations. Every place the work has been presented there has been a good response.—C. Z. H.



Above is a picture of Forest, grown from zero the pastor, Dr. last fall he saw his church and remaining undeveloped group of older there were half unenlisted. His condition. A that under ordination pastor to carry t Sunday school, his heart and mind. Others sa cooperate.

So just before

## DOCT

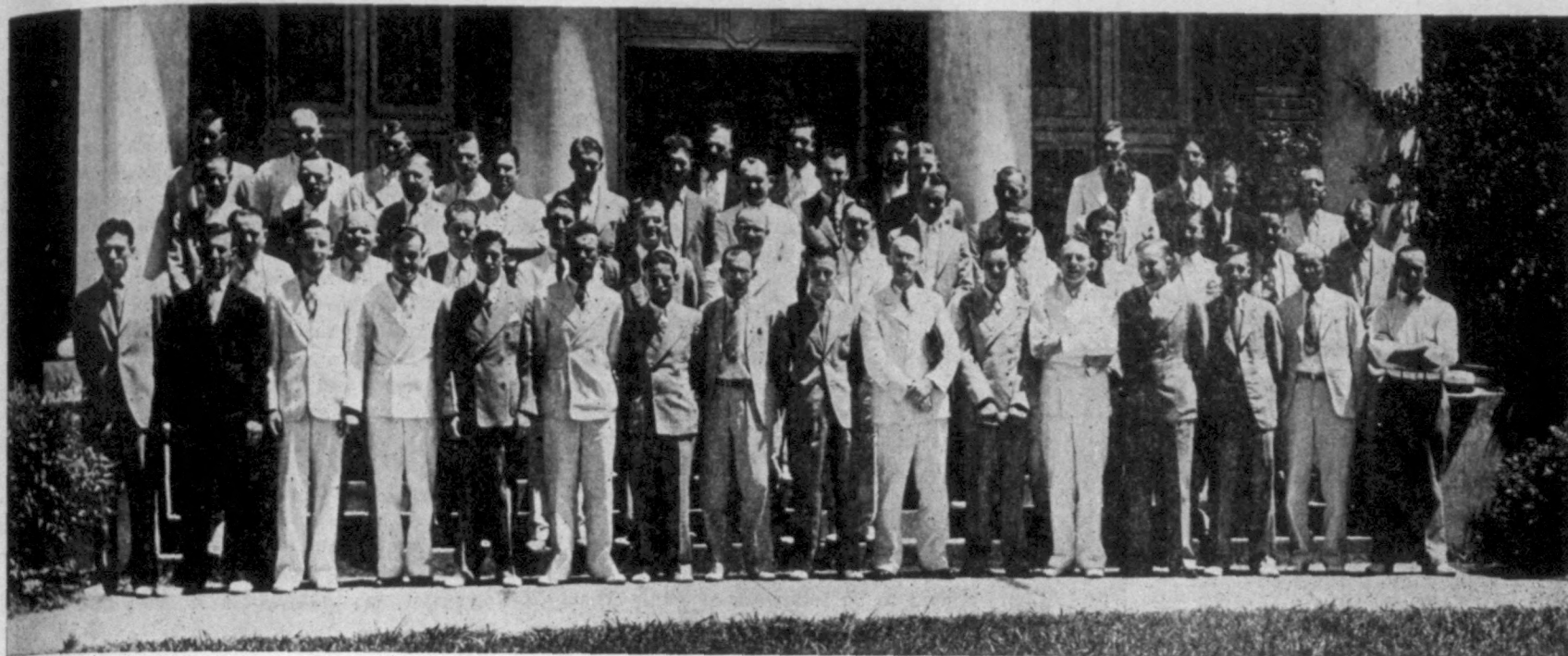
Doctrinal preaching which seeks to the pure truth objective should Nothing less is of God.

It is true so or moral suasion it is not classed ever, all emphasis from the fountain the Holy Bible.

Doctrinal preaching the pure truth several reasons understood where influence and t a rule, are unsu matter. In the much more efficiency of the Bible missionary activity strengthened b of the Bible fo is a church in trinal preaching preaching, feel tural principles cepts. There is unity of effort necessary for the clear settling Christians com vidualy what risen Christ in of man.

Doctrinal preaching be sure, it is well acquainted nature to read come to mind.





Above is a picture of the Young Men's Bible class of Forest Baptist Church. This class has grown from zero to 68 in less than a year. When the pastor, Dr. A. B. Wood, came to Forest last fall he saw some of the finest material in his church and in the community unused and remaining undeveloped. There was a sizeable group of older men in the Sunday school, but there were half a hundred or more young men unenlisted. His heart could not be content with this condition. And so while he does not believe that under ordinary conditions it is well for the pastor to carry the extra work of teaching in the Sunday school, these young men appealed to his heart and he could not get them off his mind. Others saw the need and were ready to cooperate.

So just before Christmas he made a beginning.

#### DOCTRINAL PREACHING Mark Lowry

Doctrinal preaching is that type of preaching which seeks to set forth clearly and logically the pure truth of the revealed Word. Such an objective should be the aim of all preaching. Nothing less is worthy of a preacher called of God.

It is true sometimes that practical emphasis or moral suasion may color preaching so that it is not classed as doctrinal preaching. However, all emphases and colors should be rivulets from the fountain of the great Book of Doctrine, the Holy Bible.

Doctrinal preaching, which seeks to set forth the pure truth of the Word, is necessary for several reasons. Biblical truth is usually best understood when explained from the pulpit. The influence and teaching ability of the pulpit, as a rule, are unsurpassed in the realm of religious matter. In the second place, evangelism is made much more effective by clarifying the teachings of the Bible about sin and salvation. Again, missionary activity is organically unified and is strengthened by the felt authority and power of the Bible for mission work. Yet again, there is a church integrity which grows out of doctrinal preaching. A church, because of doctrinal preaching, feels itself to be founded upon scriptural principles and motivated by scriptural precepts. There is, thus, an esprit de corps and a unity of effort. Lastly, doctrinal preaching is necessary for Christianity to be intelligent. By the clear setting forth of pure Scripture truth, Christians come to know in common and individually what is the function of a crucified and risen Christ in the collective history and affairs of man.

Doctrinal preaching, it is true, is difficult. To be sure, it is usually easy for one who is fairly well acquainted with the Bible and with human nature to read a text and say what happens to come to mind. It is also easy, and often agree-

The response was encouraging and on the last Sunday in the old year the organization of the class was set up. Dr. Wood is a teacher par excellence and it didn't take these young men long to find it out. They were hungry for just this sort of thing and didn't know it. The officers of the class are Dr. A. B. Wood, teacher; V. R. Lackey, president; T. J. Wallace, secretary; Floyd Noblin, first vice-president; P. H. Gibson, second vice-president; and Sidney Doty, third vice-president.

The growth has been gradual but constant. There have been no contests for increasing the membership, but interviews and quit contacts by the teacher and others in the class. Men who had not previously been in Sunday school were enlisted and the genial enthusiasm spread. When they began the class met in the audi-

able, for hearers to think such to be good preaching. But to give the true meaning of the many passages of Scripture that should be explained to saints and sinners, is certainly not easy. Nor can the explanation of many texts be had except by prayer, experience of Christ in the heart and by the illumination of His Spirit. Prayerful, thoughtful and diligent study is indispensable. Neither can doctrinal preaching bear much fruit without abundant and elucidating illustration. Jesus was the finest of artists in illustrating the eternal truths that He spoke. He mentioned things with which all were familiar. Then, by some skillful figure of speech, He gave the hearers truths which, though often not immediately understood, could never be forgotten. Sad, also, is the fact that doctrinal preaching meets with opposition. There are even some Baptists who do not believe in doctrinal preaching. This attitude, however, is due to some misunderstanding, prejudice on the part of the hearers or evident abuse in the pulpit. False notions about eternal verities often prejudice people. A truly saved person, or any one else, should be in sympathy with clear, unbiased presentation of Bible truth.

As to the method of doctrinal preaching, it must be Biblical. That is, it can not draw its strength from science, literature or philosophy. These can be used only as aids to the inculcation of the truth of the Bible. A preacher must find and undertake to bring to light in understandable terms the actual truths of the Bible. Bible truth is to be without the effects of the preacher's personal equation, as nearly as is humanly possible. It is not some preconceived notion tactily or inadvertently carried into the text that is to be proclaimed. This very fault is one of the greatest sins of the Christian ministry. A preacher must labor hard in prayer to avoid an almost unpardonable error. To be decently doctrinal a truth must be systematically set forth. Some seem to think system is in the province of only systematic theology. Doctrinal preaching

must be orderly and logical. Otherwise, it will be largely a failure. A secret in logic is to be brief, to be concise, to be terse.

Many think that doctrinal preaching is always dry and provocative of ill feelings. Such can never be the case when the preaching is doctrinal in the true sense. Rather, it will be pungent, stirring the intellect, even radiant with the glow of Christian experience. What could be more fully laden with the good things of Christianity, doctrinally speaking, than a hymn like "When I Survey the Wondrous Cross"? It is a doctrinal hymn. So is "Rock of Ages."

Every doctrinal sermon ought to have enough of the sentiment and human interest in things divine contained in hymns like these to have an irresistible appeal to the normal human heart.

Improvement is always in order. We may approach, perhaps approximate, perfection in doctrinal preaching. The challenge is a worthy one. Let us accept it.

Wesson, Miss.

#### THE CITY OF MY DREAMS

While sleeping I saw a great white city,  
Invincible to the assaults  
Of the hosts of earth, or the demons of hell,  
And the numberless forces of the air.  
It was a city of the mellowest soothing light;  
And the music that I heard was the rhythm of  
their gentle thoughts;  
But nothing I saw was so beautiful  
As the rolling billows of brotherly love.  
It was the atmosphere of the city,  
As pure and sweet as a cherub's smile,  
Manifesting itself in the smiling faces,  
The words and the deeds of the people there.  
Then I awoke to find that I was dreaming  
Of the beautiful city of true friendship.

—Wm. James Robinson  
Kansas City, Mo.



# EDITORIALS

## WHY OPPOSE CHURCH UNION

No. 9

It leads to corruption. This can be demonstrated both logically and historically. As we may have a word to say about history later, we now speak only of the inevitable and logical result and consequences of outward unity and conformity.

It is simply impossible with human nature such as it is to preserve or produce righteousness in a social organism which is simply a one party affair, whether this social organism be ecclesiastical, political, educational or what not. Stagnant water is soon impure water. If it hasn't the germs of impurity in it to begin with they soon find refuge in it, and have a way of multiplying with amazing rapidity. Agitation is said to be education, but it is more than education, it is the method of self correction and purification. Opposition and discussion are a necessity to the clarifying of the mind and the purifying of the soul. One of Israel's neighbors was said to be like wine upon the lees, never agitated, not poured back and forth, and so lacking in flavor. It is "funky".

And religion is no exception. It follows the analogy of nature and of all the rules of social organization. Truth and righteousness are not something put upon us, but revealed to us of God, and apprehended by reason, and approved by conscience. They are not made by nor attained by agreement among men, but made known to us by God, and supported by reason and conscience. Morals may be made of men, but righteousness is of the nature of God. Ethics may be the consensus of the opinions of men, but religion and truth come down from above. Morals are a variable and changeable quantity, but truth and righteousness are as immutable as the nature of God. Men's standards are never perfect. God's ways are eternally right.

All of this means that external union is a man made affair and has the inevitable human imperfections which breed corruption. Only spiritual unity is self-preservative. The human body is a self-cleansing organism, because all the organs function to throw off impurities and poison; not by suppression but by activities of their own. If a man's skin should remain covered with a coat of tar for a few days he could not survive. If his liver fails in its secretions, you may prepare for a funeral. Now, the union of all Christians in one body is possible only by suppression of individual activity of reason and conscience, the suppression of liberty of prophesying, the forbidding of individual protest against what is conceived to be radical departure from the truth. No Baptist voice could be lifted against infant baptism, nor against salvation by sacraments, nor against episcopal control. And when you suppress the freedom of witnessing to the truth you have begun the process of moral corruption and disintegration. You will soon have a putrid corpse on your hands.

No genuine American approves the one party system in Italy, or in Germany, or in Russia. The one party system is the inevitable precursor of intellectual and moral decay. At least two strong parties are necessary to the decency of politics. Moral and political corruption are inevitable where all belong to one party. We are not here advocating divisions among Christians. We are simply saying that freedom of belief, freedom of speech, are necessary to preserve us from putrefaction. This freedom need not necessitate the forming of hostile camps in the kingdom of God, but it does permit the grouping of those who are agreed. It forbids the forcing all heterogeneous elements into an uncongenial unity. And it permits the healthy process of agitation, elimination and stimulation. The whole history of Christianity is replete with instruction on this line.

## PREACHING FROM ENVY

It is not easy to understand Paul's reference in Philippians, 1:15 to the fact that some people in his day, even there in the beginning of the gospel, and when its advocates were surrounded by a hostile world, should preach the gospel "of envy and strife." He adds in the next sentence that they "proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds."

We have to bear in mind that human nature remains about the same through all ages, and that the people and preachers in apostolic days had a good deal of unsanctified human nature in them. There were divisions and factions among early Christians, much as there are today. They could hardly be called "denominations," for separate names had hardly been fastened on them, but they might be called sects for they formed separate groups and were jealous and envious and suspicious of one another. Some of them claimed to be followers of Paul, others of Peter; and some represented that they were sent out by James.

We wonder how the gospel made such progress as it did in these early days, just as some wonder that it makes headway today with so many divisions. But the fact remains that it did, and it does. Dr. Gambrell used to say that when Baptists fought one another, it just meant more Baptists. And it still remains true that religion never made such progress anywhere in modern times as it did in America when various denominations vied with each other, and not always in good spirit, in their efforts to get ahead.

That is just about the situation which Paul described when he spoke of some preaching Christ of envy and strife. It is not an ideal situation, but it is far better than a dull lack of concern, and a satisfied infirmer. It at least means that people are taking their religion seriously. Human nature being what it is, the gospel makes progress in spite of, maybe because of these factional conflicts. Any way Paul said he was glad for it to be preached even if it had to be done in this way. Here are his words: "What then? only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice?"

God says he makes the wrath of man to praise him, and the excess of wrath he will restrain. He uses even secondary motives and improper motives in people to promote his work. He has to use imperfect people. There are no other kinds. If no man were permitted to preach except those whose motives were absolutely pure, preachers would be mighty scarce. And if nobody were allowed to serve God except those who did so out of pure love to God and the love of God in their hearts, there would be a scarcity of workers.

This is not to condone wrong motives. No, let's get rid of them as fast as we can. Condemn them in ourselves and in others. Ask God to deliver us from them and rid us of them. But don't quit working or doing any good till your motives are perfect. Truth is the best way to purify our motives and to keep up the service of God. The muddy water must run off from the spring if you expect it to clear up. Stirring up the water, aerifying it tends to purify it. Standing water always stagnates and breeds all kinds of impurity. Running water purifies itself. When Paul prays for the Philippians that they may be sincere and void of offense unto the day of Christ, Phil. 1:10, the very word he uses for sincere means a condition produced by agitation and activity.

July 26, 1937. God gave us a really great revival at Mission Hill, Lincoln County. People came in great numbers. There were 18 additions to the church, 11 upon profession of faith in Christ. Rev. J. B. Hemphill has been the efficient pastor for six years. I am in a meeting at Linwood, Neshoba County, this week.—Montie A. Davis.

## FREE FROM SIN

This is one of those scripture phrases which is liable to misinterpretation; indeed is misinterpreted in some quarters, and therefore needs more careful attention. It is an expression of Paul's found in the sixth chapter of Romans. It appears in verses eighteen and twenty-two. He says "Being made free from sin, ye became servants of righteousness." And again, "But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life."

The misinterpretation is in supposing that by being free from sin is meant that all sin has been removed from the heart and life. It is possible for the word free to mean the utter eradication and destruction of a thing unto which we have previously been tormented. But it does not mean that in this scripture. If one says that the Panama Canal Zone has been freed of mosquitoes, he may mean that every mosquito has been destroyed, though even that may be questioned. He more probably means that the power and fear of mosquitoes have been destroyed, so that people do not need to fear yellow fever any more. But we have an idea that even in the Panama Canal Zone the health authorities have to keep a close watch on the breeding places of this pest, and that the only assurance of safety now and henceforth is in eternal vigilance. If there should be negligence for a year, the pest would return. We do not now have yellow fever epidemics in this country as formerly. But that does not mean that we have abolished health boards.

When Paul talks about being made free from sin, he is talking about emancipation from a previous condition of slavery. The word servants (in "servants of sin") means slaves. It means that we were once held in bondage as the possession of the master Sin, and that we had no freedom from it; that we were under its control and did its bidding; that we "could not cease from sin"; that we were unable to control ourselves or to liberate ourselves. We were "sold under sin," as a slave is sold under a task-master. We were bond servants of sin, bound by chains and compelled to do the will of sin. As Jesus said, "Every one that committeth sin is the bond servant of sin."

But the Son made us free. "And if the Son shall make you free, then are ye free indeed." It is God's emancipation proclamation. We do not have to abide in sin's house forever. More than seventy-five years ago the Negroes in the United States were "freed." It meant that they did not have to work for their former masters and owners any more. It did not mean that they would never work for them any more. But it did mean that they did not have to. And when we have been made free from sin, it meant that we did not have to do the will of sin any more. You may do it but you don't have to. It is the privilege of a Christian to say No to sin, to refuse to do its bidding. A Christian who is brought into sin again has only himself to blame. With freedom did Christ set us free. "Stand fast therefore and be not entangled again in a yoke of bondage," Galatians 5:1.

## LAW AND THE LAW

Among the scripture passages imperfectly understood there is a whole collection of them in Romans (and some probably in other places) which confuse "Law" and "The Law." For this our translations are probably wholly at fault, for they, without exception so far as I know, pay little attention to the definite article in the original language of the New Testament. There is good reason for the fact that the majority of our words for scientific names are borrowed bodily from the Greek; in medicine for example. The layman may speak of "infantile paralysis" (though paralysis is a Greek word), but the doctor says poliomyelitis. He wishes to be accurate, and that the word shall actually describe the disease. It means a disease of the "gray marrow." If a doctor should be accurate so ought

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a preacher. One deals with diseases of the body, the other with diseased or sick souls. The Greeks were not careless or slovenly in their use of words, even with the use of little words. And the definite article "the" is no exception.

There is a difference between "law" and "the law," and we hope some day to see a translation which observes the distinction. The King James version pays little attention to it; the American Revision is but little better; and the other versions of more recent date, such as Moffatt and Goodspeed and Mrs. Montgomery do not always observe the difference. We know of no hope for a Bible reader in this matter who does not do his own reading in the Greek Testament.

Paul has a great deal to say in his epistles about "the law." This is particularly true in Romans and in Galatians. His comparisons between law and gospel are well known. But in Romans especially he speaks again and again of "the law," and also of "law," without the definite article. It will profit us if we will get and keep the difference between them. There are so many that we cannot here quote them all. One or two must suffice.

In a few places the two expressions are found in the same verse. Here are three such cases, and they are introduced that the difference between the two may be made clear. First, Romans 2:27; "And shall not the uncircumcision which is by nature, if it fulfill the law, judge thee, who with the letter and circumcision art a transgressor of law?" Second, Romans 3:21, "But now apart from law a righteousness of God hath been manifested, being witnessed by the law and the prophets." Third, Romans 7:7, "What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through law." Here in these places "law" and "the law" are put side by side in the same sentence that they may be compared. And any careful reader may make his own comparisons.

A few words of explanation may help. "The law" in most cases has a specific reference to the law of Moses, the Old Testament teaching about what is right, the will of God for the conduct of men as it was revealed to Moses and the prophets of old. This had a definite meaning in the mind of the Jews. The law of Moses was regarded as the authoritative and accurate expression of the will of God. Its moral precepts were binding and could be universally applied. But it was a definite body of law, called "the law," just as we use the same phrase now in speaking of the statutes of our commonwealth which have been gathered into proper form and found in any law office.

But "law" without the definite article did not have this specific application. It was rather the fundamental principal of law, rather than any formal expression. It did not have specific reference to the law of Moses, but rather to the basal fact that man is a moral being, acknowledging certain fundamental obligations and restraints. These principles with the penalties for violation are embedded in the nature of man and of the whole moral universe. So Paul says that the Gentiles which have not the law are a law unto themselves, their consciences accusing or excusing them, Ro. 2:14f. Or to take the passage in Romans 7:7 above referred to: "Is the law sin? God forbid. Howbeit I had not known sin except through law." The law of course refers to the law of the Old Testament. There is nothing wrong with it. It is not to blame if sinful nature rebels against it. It only makes sin the more manifestly sinful. It performs its function admirably. It does exactly what God intended it should do. And then Paul says, "I had not known sin except through law." Not necessarily through the law of Moses, but through any means which makes known to us the difference between right and wrong; conscience, the moral sense. The Jews were plainly condemned by the law of Moses. But so also were the Gentiles by the law of conscience. All are under condemnation. All have sinned. There is no difference.

## A RIGTEOUSNESS AND THE RIGTEOUSNESS

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Much that has been said in another article about the use of the definite article in the phrase "the law" is applicable to this discussion about the difference between "A Righteousness," and "The Righteousness." The distinction in this case is just as necessary if we are to understand what is commonly called substitutionary righteousness. Righteousness is one of the most important words in the Bible and it is certainly important that we understand the Bible teaching about it.

The Book of Romans is the best place to find out what we need to know here. Anybody who reads it thoughtfully will see these things clearly: that God requires righteousness in men, and condemns all lack of it or unrighteousness; that all men are condemned for their unrighteousness and ungodliness; that God loves men in spite of their unrighteousness, and desires and purposes to save them from it; that He begins with providing a way by which the stigma and stain of sin may be removed; that He imputes to them a righteousness which is not their own, but is His own gift. And this righteousness is called in Romans "a righteousness of God," not, as most of the versions have it, "the righteousness of God." And the difference between that "A" and that "The" is what we are now talking about.

The proper reading of the scriptures is as follows: Romans 1:17, "For therein (in the gospel) is revealed a righteousness of God," not the righteousness of God. Again Romans 3:21, "But now apart from law a righteousness (not the righteousness) of God hath been manifested," and 3:22, "Even a righteousness of God through faith in Jesus Christ unto all them that believe." Again 4:13, "But not through law was the promise to Abraham but through a righteousness of faith." Again in 9:30, "The Gentiles attained to righteousness even a righteousness of faith." Notice the indefinite article.

Notice the difference. The righteousness of God condemns us. But he provides a righteousness by a different method and route. This righteousness is one which the Lord confers upon us, so that He can look upon us with approval and deal with us not as sinners but as children of God.

—BR—

## B. T. U. ATTENDANCE AUGUST 1ST

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Jackson, First Church .....	93
Jackson, Calvary Church .....	150
Jackson, Griffith Memorial Church .....	212
Jackson, Davis Memorial Church .....	80
Jackson, Parkway Church .....	20
Jackson, Northside Church .....	26
Laurel, First Church .....	177
Laurel, West Laurel Church .....	135
Laurel, Second Avenue Church .....	76
Laurel, Wausau Church .....	40
Clarksdale Church .....	132
Vicksburg, First Church .....	94
West Point, First Church .....	93
Indianola Church .....	75
Indianola Church (7-25-37) .....	81

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## W. M. U. PAGE

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(Continued from page 8)

Similar missionary organizations in other denominational bodies have developed their own programs, using the money they have raised to send their own organization-appointed missionaries. If our auxiliary relation to the denomination has served to quicken interest in missions, to unite the membership of the churches in study and prayer, to develop a deeper sense of fellowship with all missionary messengers of the denomination then it becomes a compelling heritage to us of this new half century.

(Continued next week)

## LET'S GO

By A. L. GOODRICH, Circulation Manager  
"Ask the People and They'll Subscribe"

### GOING PLACES

#### State Line

We caught Pastor M. S. Varnado on the fly, but others would fly if they tried to do as much as Varnado.

He is pastor of six churches in Mississippi and four of them (State Line, County Line, West Salem and Clara) have adopted the EVERY FAMILY plan. And yet we hear some country pastors say the EVERY FAMILY plan is hard to "put over" in country churches.

Pastor Varnado works and his people work with him. The work is well organized, budgets have been adopted and are being followed.

Greene County's subscribers are: State Line, 40 and 3 R. F. D.; Piave 2; Leaf 1; Leakesville 9 and 1 R. F. D.; McLain 4; County Line church 25; West Salem church 30.

#### Anding

The pastor at Anding is Rev. D. I. Young, which means the Anding folk back the whole program of Mississippi Baptists for, for that happens with Young as pastor.

We had the privilege and pleasure of preaching in their revival meeting. The people were kind to us, the attendance was good and a fine spirit of fellowship prevailed.

We enjoyed the hospitality of the following homes: C. W. Kirk; J. T. Cheatham; T. O. (Boss) Russum; Ray Germany; Mrs. Lucy Agnew, and Homer Kelly.

#### Silver City

A letter from Pastor Carroway brings a list of all the families of Silver City and informs us that Silver City has adopted the EVERY FAMILY plan. NEXT.

#### Sardis

We want to receive other cards like the one quoted below:

"By this time I suppose you have our list from Sardis. The church voted 100% for the plan."

I will be glad to "talk" Baptist Record in my meetings this year. It will be a great investment for any church.

In His name,

W. R. Storie."

(More than that, it's a very profitable investment. It will pay in dollars and cents.)

(Why can't every pastor "talk" Baptist Record in their meetings?)

#### Sandifer Still At It

"I was in the office yesterday and left a list of 78 names from the White Sand Baptist Church."

All Pastor Sandifer's churches are now on the EVERY FAMILY plan. And he is new on the field. Of course, we are not saying others could do likewise, but Sandifer did. Naturally we wonder.

#### Woodville

When we heard that brother Thos. J. DeLaughter had been called as pastor at Woodville we knew the Record would soon go into half or more of the homes. Last week we had the following letter which should cause others to go and do likewise.

"Please send sample copies to the enclosed names and I will send you a nice list of subscribers within a few days. I HAVE HALF OF THEM NOW." All you have to do is ask them and they will subscribe.

#### Thank You

Mrs. E. C. Pitts, Brookhaven; Mr. P. M. Byrd, R. F. D., Brookhaven; Mrs. P. C. Rainey, Crenshaw; Rev. R. L. Breland, Coffeeville; Mr. W. C. Sledge, Money; Mr. Horatio Stuart; Miss Edna McBee, Cleveland; Mrs. J. T. Cotten, Jackson; Mr. T. H. Gooch, Hattiesburg; Mr. F. O. Crostwait, Drew; Mr. W. S. Smith, Peoria; Mrs. Virgil Ratcliff, Brookhaven; Rev. G. S. Jenkins, Lucedale; First Baptist Church (W. M. U.), Gulfport, for list of subscriptions send in.



### "THE LORD'S SUPPER" (Biblical Recorder)

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Those who oppose the Baptist view of the Lord's Supper make much of its being the Lord's Supper; therefore, they say, if it be the Lord's Supper what right has any church to debar any professing Christian from it. They might reflect that the church also is the Lord's, a fact emphasized in scores of passages in the Bible. But we do not invite into our church membership professing Christians on their own terms; not every one who says "Lord, Lord," is admitted to full fellowship in a Baptist church, but only they who are approved after relating their Christian experience and are baptized.

The fact is that the general use of the term "the Lord's Supper" is comparatively recent. In the King James version the term occurs only once, in I Corinthians 11:20, where some scholars think, probably wrongly, that it refers to the agape, or "love feast," rather than to what we call the Lord's Supper. Furthermore, in the original the article "the" is omitted, and the word translated "Lord's" is an adjective, and cannot be pressed rightly to mean more than that the Supper was one in which our Lord by His own appointment was honored or memorialized. In the New Testament the Supper is more often called by another name, to-wit, "the breaking from the Greek word meaning "to give churches generally was the "Eucharist," coming from the Greek word meaning "to give thanks," and this is the word most often used today by theological writers. In the Prayer Book the term regularly used is "Holy Communion" and "Communion" is the word used by early Baptist writers, such as Morgan Edwards; and for the use of this word there is sufficient authority in the tenth chapter of First Corinthians. Hence there is no justification for trying to press the name we now find convenient to use, "The Lord's Supper," as an argument for open communion. As Meyer points out, it properly means no more than "a meal consecrated to the Lord."

#### Who May Partake of the Lord's Supper

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Let us see what the New Testament teaches on this question of who has the right to partake of the Lord's Supper.

The order of the Great Commission is: first, discipleship; second, baptism; third, observance of all that Jesus has commanded, including, of course, the Lord's Supper. Therefore no pastor nor church has the right to invite any unconverted or any unbaptized person to the Lord's table.

Let us look through the Acts of the Apostles to see how well the Christians of Apostolic days followed the order of Jesus as prescribed in the Great Commission. Every reader of the Acts will find that baptism follows conversion immediately, as is expressly stated in nearly all cases and may reasonably inferred in the rest. Read the following, verses 41 and 42 of the second chapter, having in mind that "breaking of bread" means partaking of the Lord's Supper, and note that the order commanded by Jesus is observed:

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread, and in prayers.

Here we have the same order, conversion, baptism, partaking of the Lord's Supper.

Exactly the same condition held in the churches to which Paul wrote his letters.

Take first the church at Rome. The sixth chapter of Paul's letter to the Romans offers indisputable evidence that the members of that church as well as Paul had been baptized and truly baptized, that is, by immersion. Paul says to them: "We"—that is, Paul and the members of the church at Rome—"are buried with him by baptism unto death."

The church at Corinth also was a church of baptized believers, as is clearly shown in the first chapter of First Corinthians; baptized believers, too, were the others to whom the letter was addressed: "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Verse 13 of that chapter is sufficient for our purpose; it reads:

Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?

The truth is clear: their bond of union was not Paul but Christ; Paul was not crucified for them but Christ was crucified for them; they were baptized, not in the name of Paul but in the name of Christ.

That the Galatians too were baptized believers is made plain by Galatians 3:27: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

In view of the passages quoted, there can be no doubt that the New Testament churches were made up wholly of baptized believers, and that only baptized believers were thought of as partaking of the Lord's Supper. What right has any church or pastor to change that order—conversion, baptism, the Lord's Supper?

There is one other indisputable piece of evidence that among the early Christians baptism was regarded as a prerequisite for partaking of the Lord's Supper. It is found in a small volume called the Teaching of the Twelve Apostles, discovered in 1883. It was written early after the Apostolic Age, and scholars are agreed that it gives an authentic representation of the practice of the churches of the time. In its discussion of the Lord's Supper, or Eucharist, are these words:

Let no one eat or drink of your Eucharist except those who have been baptized into the name of the Lord."

It is clear, then, that the practice in the New Testament churches and in the churches of the time that immediately followed was for only baptized believers to partake of the Lord's Supper. The order was: conversion, baptism, the Lord's Supper. What right has any Baptist church or any Baptist preacher to change this order, and to invite the unbaptized to partake of the Lord's Supper?

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#### Baptism and the Lord's Supper

To practice open communion is to accept the validity of the baptism of unbelievers, and in particular of infants. It is to give Baptists endorsement to what President Sampey calls a "proxy" religion, or a sacramental element in religion. There is no getting around this fact. It may be taken for granted that those who favor open communion must admit that the New Testament order is conversion, baptism, the Lord's Supper. Unless they claim the right to disregard the plain teaching of the New Testament, their only recourse is to insist that the sprinkling or immersion of unbelievers, particularly of infants, is valid enough baptism and gives those who have been so sprinkled or immersed the right to partake of the Lord's Supper. In this way they are giving the endorsement of Baptist churches to infant baptism with all its sacramental implications.

Baptists have always insisted that infant baptism so-called is no baptism, but a perversion of that sacred ordinance. On the other hand, according to the Roman Catholic view, baptism is a sacrament and is necessary to salvation; a child dying unbaptized is lost; a child who is baptized is saved. In other words, baptism with the Catholics is not the answer of a good conscience to God, but is a rite necessary to the saving of a person by what some priest or other does to him and says over him. Baptists, on the other hand, have always taught that there is no saving efficacy in baptism, but that it is an ordinance to indicate that the person baptized is already saved by his own faith in Jesus Christ. And it is the Baptists who almost alone stand for this great principle; if they abandon

it, as they do when they practice open communion, the Lord has no witnesses to His truth that people are not saved by something done to them by others but by personal faith. Shall the Lord find us unfaithful in our stand for His truth?

Someone may say that Methodists and Presbyterians and many others who sprinkle and possibly immerse infants do not believe in baptismal regeneration. But it cannot be denied that they sprinkled infants because they think their action does the infants some good, and that in some way the sprinkled infant has a better chance with God than the unsprinkled infant. That is, there is a measure of Roman Catholic sacramental religion in every instance of infant baptism, be the administrator Catholic, Episcopalian, or Presbyterian.

Shall Baptists be unfaithful to their sacred trust, and give countenance to a sacramental religion by inviting others than baptized believers to the Lord's table?

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#### Natural Consequence of Open Communion

We said in the beginning of this discussion that those who make our communion services common are striking a death blow at the very heart of our Baptist cause. No church can hope to maintain the loyalty and respect of its members while insisting on believers' baptism and yet in the most sacred rite of the Lord's Supper accepting infant baptism as all sufficient. Such a church and the pastor who leads them in it are, however, unwilling and unwittingly, planting the seeds which will spring up to choke and destroy our Baptist cause—that is, the cause of true New Testament Christianity. This is not mere assertion; it is the verdict of history: Here is the statement of the ablest historian the Baptists of America have produced, Dr. Henry C. Vedder. He is speaking in his Short History of the Baptists, of mixed churches and open communion among the Baptists of England, but his words are intended to be of general application. He says:

Baptist growth has always been in proportion to the staunchness with which Baptist principles have been upheld and practiced. So it ever has been with all religious bodies. Nothing is gained by smoothing off the edges of truth or toning down its colors, so that the contrast with error may be as slight as possible. On the contrary, let the edges remain a bit rough, let the colors be heightened, so that the world cannot possibly mistake the one for the other, and the prospect of the truth gaining acceptance is greatly increased. The history of every religious denomination teaches the same lesson; progress depends on loyalty to truth. Compromise always means decay.

The present century (the 19th) has witnessed the most rapid change among the Baptists of England with regard to the communion. The most powerful factor in producing this twofold defection was Robert Hall. Starting from premises that Socinus would have heartily approved, he reached the conclusion that the neglect of baptism is to be tolerated by the churches as an exercise of Christian liberty (a Christian at liberty to disobey Christ!), and that sincerity rather than outward obedience is the test that the "genius of Christianity" proposes. Under the influence of such teaching, large numbers of Baptist churches became "open." This change has been followed by its logical result—a result inevitable wherever "open" communion is adopted and given full opportunity to work itself out—the formation of churches of mixed membership. In many so-called Baptist churches of England the ordinance of baptism is seldom or never administered; Pedobaptists are received to membership on equal terms with the baptized; they are chosen to office, and even to the pastorate. In short,

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so effectually is the church disguised as frequently to be reckoned by both Baptists and Independents in their statistics.

If Dr. Vedder had been writing today he could have added that the census shows that the Baptists of England with their open communion have decreased in number and influence in every decade since he was writing. And he might have added further that as often as the theory of open communion thoroughly infects a Baptist church in America, the natural result follows: that church becomes a mixed church with a mixture of Pedobaptist members, and in America, too, "Compromise always means decay." In a Baptist church open communion is a sapping, undermining process which in the end brings utter ruin. The only way for Baptists to gain acceptance for their principles is to be faithful and stand for them. Compromise means defeat and death.

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### CHRIST'S PLEA TO HIS PREACHERS TODAY

Eldridge B. Hatcher

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Christ is saying to His preachers: "Let me use you for showing myself to the world. I want your congregations to see me shining in you when you preach. I want to show myself—my love, my purity, my power—to your members and to the public day by day through you."

The preacher must use his lips in talking about Christ, but I have an idea that Christ sets small value on lip proclamation of Him, if what the speaker is saying is not being presented also in his Christlike personality. "There can be no question," said Bishop Gore, "that our Lord intended His church to make its appeal to the world mainly by the life which men saw it living." We love to talk about Christ, but His main plea to us is: "Let me shine and through you." "Christianity," says Dean Sheppard, "not talked about, but acted out, is the most powerful thing in the world."

The world hungers, not to hear words about Christ, but to see Christ in a Christian. Some one has said that about all that the world knows about Christ is what they see in Christians.

Multitudes are hungering to know how to live the Christian life and they are watching Christians for a visible example. At a recent Baptist convention Mr. John B. Edwards, an attorney of St. Louis, spoke and "stressed the heart hunger of men who would see Jesus." Notice that little word "see." The world wants to see Christians who so empty themselves that Christ has His opportunity of exhibiting in them His wondrous Self. Dr. Joseph Newton supplied the Temple church in London and, as he walked upon the pulpit, he saw in letters of light on the pulpit desk the words, "Sir, we would see Jesus."

Such an exhibition of Christ is not impossible. The apostles were filled with the Spirit of Christ at Pentecost and as they spake before the court the officials—heard their words? They saw "their boldness" and "took knowledge of them that they had been with Jesus." It was Christ in Paul whom the world saw.

Dr. C. F. Andrews said, in speaking of an address by Canon Ottley: "Then He gave us the benediction. The light of the divine love of Christ, his Master, was shining in his eyes as he said the words of blessing. A missionary was talking about Christ to some Chinamen and one of them spoke up saying, 'I know that man.' 'That man,' whoever he was, was giving Christ His chance. That is what Christ wants to do in our characters, personalities and daily lives. Oh, we are so busy. Our machineries must keep up their din. One flash of His heavenly character in and through us would be worth tons of work and speech by us in our natural strength. CHRIST IS YEARNING TO SHOW, THROUGH US, HIMSELF, HIMSELF, HIMSELF."

### THE BRITISH WEEKLY ON DR. TUETT'S TOUR

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The very influential religious newspaper "The British Weekly," whose editor is the Rev. Dr. John A. Hutton, publishes the following editorial note in its issue of July 1st:

"The Baptist World Alliance.

"Two distinguished leaders of the Baptist world, the Rev. Dr. George W. Truett, of Dallas, Texas, president of the Baptist World Alliance, and the Rev. Dr. J. H. Rushbrooke, general secretary of the Alliance, are about to begin a tour of visitation in Europe. They propose to visit and confer with leaders representative of their world-wide denomination, in some dozen European capitals. They will visit on this mission of greeting and mutual counsel such cities as Paris, Berlin, Rome, Bucharest, Budapest, Riga. They will also visit Sweden.

"By the invitation of Mr. H. L. Taylor, of Bristol, president of the Baptist Union of Great Britain and Ireland, a large company met on Monday night to bid God-speed to those two men, representative of the Baptists of the world.

"Not for many days have we heard such a simple, such an incontrovertible and authoritative exposition of what Christianity stands for in our day.

"And what Christianity stands for in these days, we were suddenly made to realize is what Christianity has stood for, when it has stood in the sense of stood up for anything!

"Among other memorable moments in the spoken words of those two and of Dr. Charles Brown, was the reading of a published manifesto or statement of belief by the Baptists of Texas. For its simplicity, for its authority, and for its charity, that manifesto was—final.

"It must have come home to many as they listened, that the one defense of the Christian faith is to state in firm and proper speech its Source, its Principles, its humble Pledge of unquestioning endurance. We join with the Baptists of the world in wishing God-speed to men who with such a message set out to 'strengthen their brethren and to comfort them concerning their faith.'

"By the courtesy of Dr. Truett, we are able to print the statement or confession to which we have referred."

Another page of the same issue of The British Weekly contains the following:

"A Baptist Manifesto: Fellowship with all who love Christ.

"The following statement was unanimously approved by the Baptist General Convention of Texas, the largest Baptist state today in the world:

"We hold the immemorial position of Baptists that all true believers in Christ as their personal Saviour are saved, having been born again; and this, without the intervention of preacher, priest, ordinance, sacrament, or church.

"Therefore, we profoundly rejoice in our spiritual union with all who love the Lord Jesus in sincerity and truth. We hold them as brothers in the saving grace of Christ, and heirs with us of life and immortality. We love their fellowship, and maintain that the spiritual union of all believers is now and ever will be a blessed reality.

"This spiritual union does not depend on organizations, or forms, or rituals. It is deeper, higher, broader and more stable than any and all organizations. We hold that all people who believe in Christ as their personal Saviour are our brothers in the common salvation, whether they be in the Catholic communion, or in a Protestant communion, or in any other communion, or in no communion."

—BR—

Last week we had our meeting at Summerland. James and Ruth Farr aided with the music and V. B. S. I did the preaching. There were 16 additions, 10 for baptism. The pastor's home is nearing completion.—Eugene I. Farr.

### ALLIANCE OF PROSTITUTION AND THE SALOON

—O—

Lowell Thomas, who has traveled in and written about problems of human interest on every continent and in nearly every country, is the editor of the newest of human-interest magazines, The Commentator.

In the March number of the magazine Bascom Johnson of the American Social Hygiene Association and eminent in the field of hygiene, faces the facts about prostitution in the United States with courage and candor.

"Since the repeal of federal and state prohibition laws," writes Dr. Johnson, "the old alliance between prostitution and the saloon has been renewed with enthusiasm on both sides. The intoxicated man is the easiest victim for a wily prostitute." The importance of this statement is that old alliance has been renewed, for modern prostitution has never flourished without alcohol.

Back in 1927, Martha Bensley Bruere made an extensive study of drinking conditions in American cities, and as a result reported that "the necessity for a red-light district seemed to pass away when the saloon went out of business." The late Jane Addams, of international fame as the founder of Hull House and as the leader in social welfare efficiency put the case with direct brevity when she said, "alcohol is the indispensable vehicle for social vice." This statement was based upon decades of experience both in fighting the evil and in the ministration to its victims.

Reporting on the post repeal conditions in Chicago, Dr. Alice Aldrich, Chief Welfare superintendent, said: "Chicago's present day saloons are causing delinquency among young girls to an extent never equaled in the old days. Young people of opposite sexes drink openly until they are no longer responsible for their acts. The saloons, with their back-room and upstairs facilities, constitute an alarming cause of immorality."

These conditions are new and shocking. Under the old saloon system children and respectable women were free from the debauching influence of public drinking and drunkenness and vice that are inseparable from it. The new saloon sets its trap and baits its hook especially for youth and women, and a large proportion of its entertainers, hostesses and bar maids are wily prostitutes.—Baptist Message.

—BR—

London, England: The following news note from Dr. Arch C. Cree, pastor First Baptist Church, Salisbury, N. C., who is leaving on an extended northern cruise, will be of interest to Mississippi Baptists. On this cruise Dr. Cree will visit the Orkney Isles, Scotland, the Arctic Circle, Spitzbergen and the Fjords of Norway.

Pastor Virgil Ratcliff preached in the meeting at Union Hall church, Lincoln County. There were thirteen additions, nine by baptism. Mr. Maxie Smith and Maxie Tucker led in the music. Good crowds were in attendance, and Pastor Ratcliff did specially good work among the children. The people were greatly helped by the preaching.

Dr. George W. Truett, president Baptist World Alliance; Dr. J. H. Rushbrooke, secretary Baptist World Alliance; Dr. J. R. Sampey, president Southern Baptist Convention; Dr. Arch C. Cree, pastor First Baptist Church, Salisbury, N. C., and Dr. Gordon Palmer, president Eastern Theological Seminary, with representatives from other lands, had an audience on July 12th with the Roumanian ambassador in London, England, to present a vigorous address of protest from the Baptist World Alliance to the Roumanian government against recent restrictions imposed on our Baptist people and other evangelicals in Roumania. The delegation was cordially received and anticipates relief. Drs. Truett and Rushbrooke feel a new day is dawning for religious liberty in Roumania.



## Y. W. A. CAMP

"Christ for the World!" This was burned into our hearts and minds by every message and every song. Our hymn for the year was our camp song and theme and how those lovely Y. W. A.'s came to love it. We couldn't help but feel that everyone present was going home to help bring the world to Christ.

Mrs. Ned Rice brought the inspiring vesper message on "Christ for the World We Sing, the World to Christ We Bring"—1. With loving zeal. 2. With fervent prayer. 3. With one accord. 4. With joyful song. Miss Frances Traylor used the verses of the song in her worship service and helped us begin the day aright. Miss Emma Leachman made Home Missions live for us—made us see the individuals without Christ! Also she made us live with those, who in the early days began our Training School—the struggles, the heartaches, the hopes and the joys. Miss Minnie Landrum took us on a visit to Brazil and let us see the work with the young people and women. Mrs. Edna Watkins Hewitt brought our closing devotional messages of the day and also took us on a trip to Mexico.

The spirit of the camp was as someone expressed it—"with one accord." Every girl entered into every activity and every part of the program was superb. The musical program was unusually fine under the capable direction of Mrs. J. H. Street, Meridian, and Miss Ruth Kirk, Grenada. What a privilege for our young women, how we covet it for all of them, won't you help make it possible for them to attend next year?

—0—

We are giving our readers the message of our W. M. U. President, Mrs. F. W. Armstrong, to the Convention. This message is worthy of studious reading. It will help to prepare your hearts and minds for the Golden Jubilee Program. Keep it for future reference.

## MESSAGE OF W. M. U. PRESIDENT

Mrs. F. W. Armstrong

## A COMPELLING HERITAGE

A good heritage is a great incentive to high living; it inspires one to worthy deeds. Many are the young men or young women who have come to times of important decisions to find themselves guided by the noblesse oblige of high-minded ancestors, directed in their choices by the devoutness of parents. A heritage is more than blood or possessions; it is made up of the ineffable things of the spirit. He who gives his son a noble name gives him far more than broad acres of stocks and bonds.

Because this is an unusually significant annual meeting it seems a fitting time to think of our heritage. It is hoped that a consideration of its varied nature and the many elements that enter into it may serve to prepare us in mind and heart for the year of celebration upon which we are soon to enter. Each of us has come to this meeting with quickened interest, desiring to know more than the reports of a year's work, however heartening and inspiring they may prove to be, or however challenging if they reveal that we have failure in the measure of true possibilities. Each of us has come to find more than the fellowship which always enriches the days of an annual meeting. The exotic beauty of a rarely enticing southern city is not the chief charm which drew us here. We have come, we verily believe, with our eyes set on the future, eager to know the plans for the Golden Jubilee of our great missionary organization, fervent in spirit to enter upon them. There is height of interest, depth of purpose in the heart of each of us as we assemble in this, the forty-ninth, annual meeting of Woman's Missionary Union.

It was in 1935 that you authorized the appointment of a committee to project plans and lead in a worthy celebration of the fiftieth anniversary of this organization. A rarely gifted committee whose wide experience, recognized ability and breadth of vision justified their choice has given careful thought and much prayer to the projects and plans which they recom-

mend to us. Two past presidents of the Union, two vice-presidents, your young people's secretary, a state corresponding secretary, a state young people's secretary, an active pastor's wife (or better, an active pastor's active wife) compose the committee. The personnel and personality of the committee assure that the plans will be comprehensive, inviting and practical. It was thought wise to conserve all resources for intensive effort in the jubilee year. Therefore no plan, except the preparatory one of debt payment which was adopted in the last annual meeting, has yet been presented, though the other plans have been carefully considered and approved in three consecutive meetings of the Executive Committee and corresponding secretaries. Interest in the plans has been growing steadily. In this meeting and in the state and district meetings this autumn they will be revealed. Each of us will be led to know what she may do to make this jubilee of ours truly golden. This is a preparation year.

An essential part of any worthy effort is obviously the preparation for it. If the nearly six hundred thousand members in our organizations are to catch the spirit and enter into the program of the Golden Jubilee they must be prepared in mind and heart for real ventures of faith. If the great number of potential laborers together are to be enlisted to walk and work with us our members and our organizations must be so quickened in spirit and service as to commend to them the cause of missions and command their powers in full obedience to the deathless commission of the Lord Christ. Such an enlistment effort demands individual preparation of mind and heart. "Except the Lord build the house they labor in vain that build it." Our spirits, our wills, our lives must be completely yielded to His supreme leadership if we are to be individually used in any really effective way. Nor does this apply to certain selected groups among us, our officers or chosen leaders alone, but to each woman, each young person. As embers, apparently cold and lifeless yet having a hidden glow, when drawn together burst into heat-bearing, light-diffusing flame, so shall our hearts be made to glow as our purposes are fused, as we work together in the common objectives of the Golden Jubilee.

Aside from personal allegiance to Jesus Christ, that consuming love which crowns Him as Lord and Master, changing life and wholly motivating it, we know no more compelling incentive to worthy living than a great heritage. When these two be blended and interwoven as we know they are in the life of our missionary organization, the one the very motive power which made the other a reality, then we are thereby constrained, compelled to yet more devoted service through the channels it offers.

Fifty years ago the place and position of women were vastly different from what they are today. It was a brave soul indeed who ventured to take upon herself any obligation outside the confines of her own home. The ever sacred and singular functions of womanhood were thought to be incompatible with any public or semi-public service. Sheltered and protected it was easy for the woman of fifty years ago in our conservative Southland to confine herself to the duties of her home, attendance upon certain social functions and the occasional services of her church. She "looked well to the ways of her household" and was content, except that there had come to her a heritage strangely compelling, a heritage tending to disturb her complacency, even driving certain courageous ones to strange ventures of faith.

If in your heart there lingers today the glowing memory of that high hour in the last annual meeting when the presence of inspired remembrance of a young woman of a full century ago, who had not been disobedient to her heavenly vision but had left houses and lands and loved ones to go out to a place of strange faces, alien tongues and unwelcoming hearts, because there was laid on her the necessity of bearing to those who had never known the message of life and love—in a patient seed sowing

that could not have visioned a century of harvest she had served—if you were one of that great company who looked upon the likeness of that lovely young woman and saw standing below it the redeemed daughter of that land to which she had gone a century ago, if you heard her words of testimony that because Henrietta Hall Shuck had gone to China a century ago she had the privilege of being born in a Christian home, if you shared that sacred hour you know that many of the women in Southern Baptist churches fifty years ago knew the story of her going; that women's societies had prayed and worked and given that other missionaries might go. The missionary awakening in America had touched the tender hearts of Southern Baptist women; small societies had served to quicken their interest and had provided an outlet for the expression of their devotion. These societies had been drawn together in State Central Committees which had stimulated the interest of other women. Very naturally they reasoned: "If Central Committees can serve so well to enlist the interest of more women and to build up missionary organizations for children why would not a general organization be likewise helpful, exchanging plans, stimulating activity and thus inspiring a more general and deeper interest in the cause of missions?" Despite the logic of such reasoning this Southern Baptist organization for the purpose of uniting and unifying these missionary efforts was pondered long and earnestly before it became a reality. Courageous souls inspired the timid. Certain brethren to be released for missions, encouraged and helped those women. They had the pioneer spirit, but they had more: they had such genuine devotion, such deep convictions that they were made strong for a peculiar task. Because we share their womanly instincts and being ourselves ardent in the cause they loved, our hearts respond to the spirit of those who worked quietly and patiently to prepare the way for an awakened and zealous womanhood that has been true these years to their expressed purpose "to stimulate the missionary spirit and the grace of giving among the women and the young people of the churches." Their zeal, their devotion, their courage are a compelling heritage to us who prepare to celebrate a half century of united Southern Baptist womanhood, clasping the hands of little children, of ardent youth and of purposeful young womanhood. If they in their day of far more restricted opportunities, of far fewer competent leaders could lay the foundation and build so admirably thereon, what should we in our generation dare to do? The heritage of their faith, of their holy purposes compels us; we are constrained to like devotion.

No resume of our heritage as Southern Baptist women working for the promotion of missions would be complete without reference to the unique relation our organization sustains to the denominational life. It has been often repeated but it is of such value and importance as to deserve repetition. The women of fifty years ago needed to be very wise, they wanted to be very helpful. The choice of one word and the inclusion of a single phrase in the expressed aim of the new organization served to establish its relation and to assure confidence as to its purposes. "Auxiliary to the Southern Baptist Convention," it was called—helper, assistant, colleague, confrere, partner, co-partner; this single word, auxiliary, established the relation of the new organization to the Convention of which it was a part; then, "wishing to aid in collecting funds for missionary purposes to be disbursed by the Boards of the Southern Baptist Convention." This word and this phrase served to allay the fears of those who thought the new organization might do unseemly things or might be a divisive factor in the denominational life. This double expression of the singleness of purpose of Woman's Missionary Union defines the relationship which has been an unfailing source of help to denominational missionary causes through all the years since. It constitutes a heritage to Southern Baptist womanhood which is unique.

(Continued on page 5)

The Baptist  
Published every  
Mississippi Ba

Baptist  
Jackson  
R. B. GUNTE  
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By R.

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## The Baptist Record

Published every Thursday by the  
Mississippi Baptist Convention  
Board

Baptist Building  
Jackson, Mississippi

R. B. GUNTER, Cor. Secretary  
P. I. LIPSEY, Editor  
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advance.

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1918, at the Post Office at Jackson, Mis-  
sissippi, under the Act of October 3, 1911.

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## EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

### Pittsboro Meeting

Dr. Clyde L. Breland, of Rich-  
mond, Ky., last week assisted his  
father in a revival meeting with  
Pittsboro Baptist Church, Calhoun  
County. Congregations were large  
at both day and evening services.  
Dr. Breland delivered some splen-  
did messages. At the morning  
hours he gave an exposition of the  
book of Phillipians. At the evening  
hour he gave evangelistic messages.  
All who attended greatly enjoyed  
the sermons.

The town and community have  
been pretty well evangelized, most  
all who are old enough belong to  
one of the churches of the town.  
There were four additions to the  
church during the meeting. The  
contributions during the meeting  
were the largest the church has  
made recently. The members of both  
churches took considerable interest  
in the meeting.

We were glad to have with us  
during the meeting Elders C. H.  
Ellard and Wily Flanagan. Quite  
a number from Calhoun City and  
Bruce attended the services. The  
church agreed to renew its weekly  
prayer meeting, coming together  
for this purpose each Wednesday  
evening. Deacon Bradford Murphree  
was chosen to lead the meeting this  
week. The church was loyal to the  
meeting and seemed to be greatly  
blessed. Men, women and young  
people held separate prayer meet-  
ings each evening for thirty min-  
utes before services. We have a  
large and interesting group of  
young people in the churches. They  
sang some interesting and helpful  
duets and quartets. Brethren H. W.  
Hannaford and L. D. Webb led the  
singing well.

The entire church and communi-  
ty cooperated in the meeting real  
well. The church seems to be in  
better condition for work. Mrs. C.  
H. Ellard will soon teach a class  
in the Sunday school book, "The  
Book We Study." Taken as a whole  
the meeting was very helpful.

A small boy writing to his boy  
friend who was visiting, said:  
"Bobby, you look at the moon Mon-  
day evening at 7:30 and I will be  
looking at it at the same time. You  
think of me, and I will be thinking  
of you." Thus they communed  
though separated by hundreds of  
miles.

Rev. J. M. Spikes assisted Pastor  
Jesse Dorroh in a meeting with Old  
Town Baptist Church, Calhoun  
County, last week. Good results are  
reported.

An exchange says: "Many church  
members are like the farmer's well:  
It had only two faults—it froze up  
in the winter time and dried up in  
the summer time."

Rev. C. S. Thomas of Itta Bena  
Pastor John E. Gore is doing the  
preaching in his meeting with Gas-  
ton Springs Baptist Church, Cal-  
houn County, this week. He preach-  
ed in the meeting with Macedonia  
church last week.

Rev. Warren Earl Ferguson, son  
of Prof. and Mrs. Earl Ferguson of  
Calhoun County, is a student in  
assisted Pastor R. B. Patterson in  
a good meeting with Bethel Bap-  
tist Church, Calhoun County, this  
week. He preached in the meeting  
with Macedonia church last week.

Rev. Warren Earl Ferguson, son  
of Prof. and Mrs. Earl Ferguson of  
Calhoun County, is a student in  
Southern Baptist Theological Sem-  
inary of Louisville, Ky. Last week  
he was in a good meeting with  
Good Hope Baptist Church in Madi-  
son County. He has prospects of  
making a splendid preacher.

Rev. R. B. Patterson of Calhoun  
City is assisting Pastor Carmen  
Savelle in an evangelistic meeting  
with the Baptist church at Louise,  
Miss., this week.

Pastor C. H. Ellard is preaching  
in his meeting with Scobey Baptist  
Church, Yalobusha County, this  
week. His meeting at Sherman,  
Miss., has been set to begin the  
fourth Sunday in August.

The second Sunday in August  
Pastor S. H. Sheppard will begin  
his annual evangelistic meeting with  
Clear Springs Baptist Church, Yalo-  
busha County. This is one of the  
good churches of the county.

Pastor W. H. Lowrimore, of Yalo-  
busha County, has recovered from  
his recent operation and this week  
he is holding a revival meeting with  
Cedar Grove Baptist Church. Next  
week he will be with Pleasant Grove  
Baptist Church. He is the efficient  
pastor of both these churches.

The Neshoba County Baptist  
Associational revival is in full tilt  
now. It will continue for five weeks,  
giving one week to each beat.  
Evangelist Bryan Simmons is lead-  
ing with brother O. U. Rushing  
leading the singing. Good reports  
are coming up from these meetings.  
An effort is being made to reach all  
the Baptist churches in Neshoba  
County during this series of meet-  
ings, and they are legion, some forty  
or more in number. The revival is  
in its second week with three more  
to come. Pray for this evangelistic  
effort.

SUBSCRIBE TO THE BAPTIST  
RECORD.

## SUGGESTIVE SENTENCES

In Rio College and Seminary for-  
ty young men are studying for the  
ministry.—Brazilian Snapshot.

Before Christmas only about 25  
or 30 children came to Sunday school,  
and now more than one hundred  
adults are coming with the chil-  
dren.—Maude Cobb, Budapest, Hun-  
gary.

In July in Oxford, England, the  
Universay Christian Conference on  
life and work will be held.

In August in Edinburg the con-  
ference on Faith and Order will  
convene.

In August in Zurich, Switzerland,  
the World Youth Conference of the  
Baptist World Alliance will bring  
together the young people of sixty-  
nine nations.

## BANQUETS

By Alene Harris

Broadman Press—\$1.00

Christian people are learning to  
give to the social life something of  
the emphasis given it by the life  
of Jesus on earth. How graciously  
and helpfully Jesus used banquets,  
feasts, suppers. Of course, not ev-  
ery group that wants to have a ban-  
quet can have it because most of  
us do not know how to make the  
plans and to put the plans into  
operation. For most of us, there-  
fore, Miss Harris has prepared this  
book, and she has assumed that  
we do not know anything at all  
about banquets. Here is the answer  
to any question that may arise as  
we contemplate the important oc-  
casion,—tables, themes, decorations,  
favors, menu, program, emphasis,  
everything. Special attention is given  
to seasonal banquets, and  
throughout the book the emphasis is  
on the concrete and the illustrative.  
This volume is all but indispensable

to organizations that any time have  
occasions to sponsor any function  
that could come under the classifi-  
cation of banquets.

—Dr. John L. Hill, Book Editor,  
Baptist Sunday School Board,  
Nashville, Tenn.

Order from Baptist Book Store  
serving your state.

It affords me great pleasure to  
welcome Dr. S. E. Tull to Missis-  
sippi. It was my privilege to be  
pastor with him in Jackson, Tenn.,  
when he was pastor of the First  
Church and I was at Calvary. He is  
an able preacher of the gospel,  
sound in the faith, and sane and  
fearless in its proclamation. Pos-  
sibly no man among Southern Bap-  
tists has a more clear understand-  
ing of the forces of unrest which  
threaten us at the present than Dr.  
Tull. He knows the efforts which  
communism and kindred activities  
are making against all that we hold  
dear in both church and state, and  
also knows how to meet their at-  
tacks. He is now giving himself to  
evangelistic work and is in posi-  
tion to render very fine service.  
He is a native of this state and  
needs no introduction, but I felt  
that a word should be said especially  
as he is peculiarly fitted to help our  
churches and pastors in these crucial  
days.

Very truly,  
E. K. Cox

Grocer: "Well, little girl, what  
can I do for you?"

Little Girl: "Mother sent to get  
change for a dollar, and said to tell  
you she would give you the dollar  
tomorrow."—Ex.

## Gray's Ointment

USED SINCE 1820 FOR—  
**BOILS** SUPERFICIAL  
CUTS AND BURNS  
AND MINOR BRUISES

25c at your drug store.  
FOR COLDS—Use our Gray's (Nothol)  
Nose Drops. Small size 25c, large size 50c  
at your druggist.

## Mississippi Woman's College

Hattiesburg, Mississippi

- HOLDS FULL MEMBERSHIP, AS A STANDARD SENIOR COL-  
LEGE, IN SOUTHERN ASSOCIATION OF COLLEGES AND  
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Degrees, with majors in Biology, Chemistry, English, French,  
History and Social Science, Home Economics, Latin, Mathematics,  
Music Education, Piano, Pipe Organ, Religious Education, Secre-  
tarial Science, Spanish, Violin, and Voice.

### SOME ENCOURAGING FACTS

1. Fifteen district conferences over the state just concluded convince  
Dr. Whittington that our Endowment Campaign will succeed with  
the solicitation contemplated for September and October.
2. Hattiesburg's challenging leadership has paved the way for  
Woman's College to become the first fully endowed college for  
women in Mississippi.
3. More Freshman boarding students now have reservations for  
1937-38 than were registered all of last session.
4. Special provision is now being made in Dockery Hall for students  
finding it necessary to economize all possible.
5. Recent generous gifts guarantee completion of New Dining Hall  
by opening of session. All students have meals together.

For catalog or further information, please address

President's Office, Mississippi Woman's College



## Sunday School Lesson

Prepared by  
L. BRACEY CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

### Lesson for August 8 VALUES OF THE NAME OF GOD Exodus 16:1-17:16

Introduction. Out from under the yoke of the taskmaster! Beyond the borders of the land of bondage! Horse and his rider cast into the sea, Pharaoh and his army overthrown, and Jehovah's conquering heel on the necks of the prostrate gods of Egypt! No time here to be grammatical! Rejoice and shout, ye sons of Jacob! Sing and dance for joy, ye daughters of Israel!

But after the glare of the noon-day come the lengthening shadows and the darkness. After the hour of the extraordinary deed come the days of the doing of the commonplace duties. After a brief march on the wet sands of the sea bottom with heaped-up walls of water on each hand, the hillocks and stretches of desert sand farther than the eye can see.

Never did a nation occupy a prouder position than the children of Israel on the morning when they stood victorious on the shores of the Red Sea. The power of their tyrant had been broken by a series of marvelous miracles. The chivalry of Egypt had sunk as lead in the mighty waters of death. And as the sun rose behind the mountains of Edom and struck a flashing pathway across the burnished mirror of the sea, it revealed long lines of corpses washed up to the water's edge. Behind, Egypt, left forever. Above, the fleecy cloud, chariot of God, tabernacle for His presence. Before, the Land of Promise. What dreams of vineyards and olive-yards, and of a steeled home, all within the reaches of an easy march of a month or less along a glowing pathway marked and leveled by the might of God, a march made with singing lips and bounding heart, made of leaping feet by a rejoicing people abiding under the shadow of the Almighty.

But they must come down off the hill of vision and song and dance along a path which bends around big rough boulders which block a direct progress and across valleys where brambles bar the way. Up and away from the sea and out into the wilderness, ye chosen people of God, and pass under the discipline of thirst and weariness in the dreary land of Shur. It is ever through such discipline that God leads His chosen to the land of the fertile valley and the purple hill.

#### I. THE NAME WHO MADE THE PASSAGE.

"I am that I am." And it means the ever-existent One. That not only, but also the one who changes not, but adapts Himself to the

changing needs of His people. Changeless in His purpose to bless and lead His people, He becomes the blazer of a footpath through the floods. His breath blew the waters aside and held them as a wall on each hand till His people could walk through the lane thus opened, and then He ceased to breathe against the waters and they returned to their wanted state.

#### II. HE OF THE NAME MAKES BITTER WATERS SWEET (Exodus 15:22-25)

The chosen people marched from the Red Sea out into the wilderness of Shur. They were out of the land of bondage now, and had no further need of deliverance from Egypt, but the need of water became very sore, as the scorching heat of the wilderness parched their bodies till their tongues were dry and the fevered desire for drink mounted to throbbing brains and painted pictures of horror in the halls of frenzied imagination.

"I am that I am," spoke to His servant and bade him do an act through which "I am" might show His love for His people in an act of grace for their relief. So He made the bitter waters sweet, and thus brought relief to clamor of the senses for drink.

#### III. HE OF THE NAME SHOWS HIS DELIGHT IN THE PLEASANT WAYS.

"They came to Elim, and there were twelve springs of water there, and seventy palm trees, and they encamped there by the water" (Ex. 15:27). From the best information which I now have at hand, there are some ill-defined water holes now at the ancient site of Elim, but there are no gushing springs. Stunted desert shrubbery grows there, but the whole aspect of the place is incomparably dreary when thought of as the pleasant oasis where the people of God spent a pleasant period of rest on their way down to the Mount of God.

#### IV. HE OF THE NAME PROVIDES FOOD FOR HIS NEEDY ONES. (Exodus 16).

Our God delights to lead His people to the springs and palms of Elim, but He must lead them all the way, and there are sections of the way where palm trees are not and where no springs send forth their gurgling wealth to slake the thirst and refresh the bodies of men. So these in the long ago came where there was no longer food. They had brought with them from Egypt their kneading troughs, but there was no food. They must needs eat if they would live, and there was naught for them to eat. It was just here, and it is always in such crises that God comes to His own to relieve their need in such manner that they remember it because it is spectacular. Too often they do not realize that His provision in His ordinary way is just as truly His provision as that which He makes if it was extraordinary.

He provides them flesh of quail and bread from heaven, and He continues to provide them bread from heaven till He brings them into a land which will sustain them as a reward for their own toil. Of

course, that is still His provision. He gives the strength for labor. His is the good earth whence grow all harvests, and His the sun and showers which nurture growing crops. But in the wanderings through which He was leading His people now there was no chance for them to practice the tillage of the ground, so He gave them bread.

#### V. HE OF THE NAME GIVES WATER FROM THE ROCK. (Exodus 17:1-7).

Here in the desert were no springs of water, neither palm trees to cast their grateful shade. But the thirst of man and beast became terrible. The fickle people forgot the goodness of their God and murmured against Him and His servant Moses. Of course their God would have provided them, since He permitted them to call Him their God. They were in a peculiar sense His people, and His grace permitted them to think of Him as their very own God. He was theirs, and all His resources were at the command of His people. They belonged to Him, and, reverently let me say it, but plainly, He and His resources were at their command. Was He able here in the desert to give them water? Are not His all the streams of water that run anywhere through or under or upon the earth? Can He not open a rock and cause that copious streams shall gush forth from it? He who made and makes all water in His world? And so He did a thing a bit different in order to meet a need of His people.

#### VI. HE OF THE NAME LENDS AID TO HIS EMBATTLED PEOPLE. (Ex. 17:8-16).

The sons of Amalek were trained warriors. The sons of Israel were raw recruits who had not yet received their baptism of fire on the field of battle. No one knew this better than Moses did. So when the battle was to be joined, he went up onto a hilltop with his staff in his hand. Now that staff was a banner. It was the banner that day of the angelic hosts who came to fight for Israel. And Moses was the standard bearer for the hosts of heaven that day. Was he praying there on the hilltop, Moses? Yes, but he was also holding aloft the standard of the angelic army which his God had sent as reinforcements to the outmatched and outgeneraled and outclassed recruits of the army of Israel. So "I am" became that day the sender of aid to His people on the battlefield.

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### NO SALOONS!

The following is taken from the Baptist Message:

Some observers advance the theory that this changing sentiment revealed by the local elections in Illinois, Maine, Minnesota, Ohio, Texas and other states as well as by the recent results in Georgia may be traced largely to the indifference of the national administration to the evil conditions which both the platform and the president had solemnly and emphatically covenanted to prevent. The platform and the president, when pleading for votes, definitely and earnestly promised to protect dry states from illegal invasion of their territory by the emissaries of John Barleycorn. But practically every safeguard that had been set up to protect dry areas in the pre-prohibition days was swept off the statute books by almost the first legislation passed after the 1932 election.

The president, after his election, most vehemently promised that: "By no possibility, at any time or under any condition, at any place or under any circumstances shall the saloon or its equivalent be allowed to return to American life." These promises have been utterly ignored. Before the Eighteenth Amendment there were 177,700 saloons in the United States. Government reports show that there are not 422,587 places where liquor is sold at retail, and many of these are so vile and morally sordid that the respectable liquor press unsparingly condemns them as socially odious. But neither the president nor congress has expressed even mild displeasure, and Georgia increased her dry majority sixteen to one.

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## CHILLS AND FEVER

Fast Relief for Malaria With This Proven Treatment!

Don't go through the usual suffering. Stop Malaria chills and fever in quick time.

Take good old Grove's Tasteless Chill Tonic! This is no new-fangled or untried preparation. It's a famous medicine you can depend on.

Grove's Tasteless Chill Tonic contains tasteless quinine and iron. It quickly stops the chills and fever. It also tends to build you up. That's the double effect you want.

The very next time you feel an attack of chills and fever coming on, go right to your drug store and get a bottle of Grove's Tasteless Chill Tonic. Start taking the medicine immediately and you will soon get the relief you want.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

IN MEMORY OF  
PASTOR, BROTH-  
ESTES

At sunrise Friday, August 16, God in His tender compassion from us our beloved Bass. For eleven years and has endeavored to bring hearts of his men, his patient, the Lord whom God's own has brother Bass was God. He was ever his church and to God's kingdom. More consecrated, a more consoling, a truer friend than

Since his passing members of his church without a shepherd for good purpose in this great loss health overtook him. He was one like finished his course with faith to the end. He was sweet release to us who loved him only eternity can

Brother Bass in the midst, but his kindness lived on in the little church that he and so dearly memorial to his efforts to serve people. He has his crown of righteousness bright beyond all falls, but there through all eternity

His passing was a sweet reminder of his favorite song: "When I shall see my way

When I shall see life's day  
When 'welcome Jesus say  
Oh, that will be  
Sunrise tomorrow  
row  
Sunrise with Jesus  
me  
Sunrise tomorrow  
row  
Sunrise with Jesus  
—A deacon  
Baptist

RE  
The meeting in County, closed July 24, with church, all for L. McKay with John L. Dodge, Brother McKnight while Mrs. Dodge and greatly a ways. Especially with the Junior them many children Brother Dodge minister of the established in the ple feasted evangelistic mission, July, he bell's pulpit some Missions so fortunate vices of this



IN MEMORY OF OUR BELOVED  
PASTOR, BROTHER CHARLES  
ESTES BASS

At sunrise Friday morning, July 16, God in His infinite mercy and tender compassion saw fit to take from us our beloved pastor, brother Bass. For eleven years he has served and has endeared himself to the hearts of his members by his meekness, his patience, and his faith in the Lord whom he served. One of God's own has gone home, for brother Bass was truly a servant of God. He was ever loyal and true to his church and to every interest of God's kingdom. There was never a more consecrated Christian character, a more conscientious man, and a truer friend than our pastor.

Since his passing away we as members of his church feel as sheep without a shepherd, but may God's good purpose direct and console us in this great loss. Even though ill health overtook him in his last days he was one like Paul of old who finished his course and kept the faith to the end. To him his going was sweet release, but to those of us who loved him we feel a hurt only eternity can heal.

Brother Bass has gone from our midst, but his deeds of love and kindness live on. And may the little church that he helped to build and so dearly loved stand as a memorial to him and his untiring efforts to serve his Master and his people. He has gone on to receive his crown of righteousness in that bright beyond where no sunset ever falls, but there is sunrise with Jesus through all eternity.

His passing at sunrise will ever be a sweet remembrance of his favorite song:

"When I shall come to the end of my way  
When I shall come to the end of life's day  
When 'welcome home' I shall hear Jesus say  
Oh, that will be sunrise for me!  
Sunrise tomorrow. Sunrise tomorrow  
Sunrise with Jesus is waiting for me  
Sunrise tomorrow. Sunrise tomorrow  
Sunrise with Jesus through eternity.

—A deacon and wife of Scooba Baptist Church.

REHOBOTH

The meeting at Rehoboth, Rankin County, closed Saturday night, July 24, with six additions to the church, all for baptism. Pastor C. L. McKay was assisted by Rev. John L. Dodge of Jonesboro, La. Brother McKay led the singing while Mrs. Dodge played the piano and greatly assisted in many other ways. Especially good was her work with the Junior choir as she taught them many choruses, old and new. Brother Dodge is an outstanding minister of Louisiana and is well established in that state. Our people feasted on his soul-stirring evangelistic messages. Sunday evening, July, he filled Dr. L. B. Campbell's pulpit at Canton. We wish some Mississippi church could be so fortunate as to secure the services of this good man.

Inez Watts Clark.

NEW HEBRON

The undersigned had the privilege of a few days with the good church at New Hebron and their pastor, brother B. E. Phillips. This was the second time that I have had this privilege. Two years ago I was with them. On my first visit with them I was impressed with the fine spirit of cooperation given to the pastor by his church. This last visit but deepened my regard for this spirit.

We were there for six happy days. These people have been well trained. The pastor has been there now eighteen years. He knows his people and they mutually love each other. One of the striking facts about the revival was the unusually large number of young people who attended the revival. They came for both the morning and evening services. The business houses closed for all the services. This community furnishes a fine example of cooperation among the schools, the business houses and the churches. There were quite a number of conversions and additions to the church. We left the community with happy memories. We had the privilege of being entertained in the home of Mr. and Mrs. H. C. Bush as my home and in the homes of other members of the church. These people know how to make one feel at home and have Christian fellowship and hospitality.

H. C. Bass, Pastor  
First Baptist Church,  
Meridian.

THREE REVIVALS

The first one was at Mt. Hermon in Louisiana with brother Hudson. The pastor had everything ready for the meeting and it continued through Friday night. Large crowds attended and responded most inspiringly to the messages and the results were 16 for baptism; some of whom the church had prayed for for years and several by letter or statement. Brother Hudson is a great soul and a strong man and is leading in a great way.

The next meeting was with brother Glover at Kokomo. Here too we had great crowds at nights and they responded to the preaching and eight joined the church; six by baptism. This is a great church with large possibilities and the pastor has his eyes open to their progress.

The next meeting was with Silver Creek in Pike County. This church is pastored by this writer. It is his afternoon appointment of two Sundays in the month. Its membership is more than four hundred and they have a large building with the annex to take care of the organizations. They have forty-odd acres of land joining the church. The church asked the pastor to do the preaching and we had eight grown people to baptize the last day of the meeting. We greatly enjoyed these meetings and the fellowship of these preacher-brethren and of the splendid Christians; the membership of these churches.

In Christ,  
W. R. Cooper

AN ARKANSAS REVIVAL

We have just returned home from Hermitage, Ark., where we assisted Rev. W. J. Morris, pastor, in a good revival meeting. The church was completely transformed and the good effects reached far out into the unsaved world. Only a few people of the town and territory remain out of the church and a good percentage of them were reached and added to the church. Hermitage is peopled largely by descendants of immigrants from the older states back east and proudly maintain the culture, patriotism, and loyalty of the founders of our country. Their able pastor is Rev. W. J. Morris, native of the same state, and he is a graduate in theology and in music and is one of the most energetic and faithful pastors it has been our pleasure to know. He covers his field as the mother hen protects her brood. He is very evangelistic, and constantly exhibiting a consuming passion for lost souls. He is the same man who spent 22 days last summer with two of our Mississippi pastors and received 100 new members.

God has blessed him with a very sweet-spirited, well-poised, gentle-tempered wife and one amiable, well-cultured Christian daughter, both of whom are great help to him and his church.

Fraternally yours,  
J. M. Cook  
Vicksburg, Miss.

DAILY VACATION BIBLE  
SCHOOL

The Galilee church of Gloster, has held its first daily vacation Bible school and we are delighted with the results. The school only lasted for one week, but was highly successful. There was a number of those who gave time and work in a great way.

The following were those who made the school possible. Mr. Farmer of the Sunday school force of the executive board was with us and rendered very fine service.

**Soothe TIRED EYES**  
Believe and refresh your eyes with  
**JOHN R. DICKEY'S**  
**Old Reliable EYE WASH**  
Used 60 years. Genuine in red box.  
25c and 50c sizes. Ask your druggist for new large size with dropper.  
**DICKEY DRUG CO.,**  
Bristol, Va.

**WINTERSMITH'S TONIC**  
The Old Reliable Remedy  
**FOR MALARIA**  
**A Good General Tonic**  
Which Helps  
Restore Strength  
Used for 65 Years

Mrs. H. T. Huddleston was principal of the school.

Mrs. W. J. B. Whittington, superintendent of Intermediates.

Miss Jean Robinson and Miss Estelle Morris, Juniors.

Miss Juliette Cox and Miss Lucille Lewis, Primaries.

Miss Katherine Hart and Miss Mary Evelyn Watkins, Beginners.

The school lasted from July 12 through the 16th, closing with a display of the work done Friday night. Our people were delighted with the work of the children.

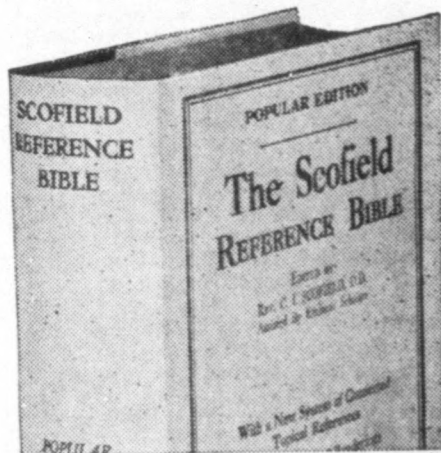
E. K. Cox, Pastor  
—BR—

PLEASANT HILL CHURCH  
D. V. B. S.

Pleasant Hill Baptist Church in Simpson County recently held their annual daily vacation Bible school. Mrs. Margaret Dumas was superintendent of the school. Mrs. Helen Little worked with the Beginners. Mrs. Ruth Little had charge of the Primaries. Miss Inez Buckle taught the Juniors. Miss Catherine Berry taught the Intermediates. Mrs. Lidia Little led the music. These ladies each did a splendid work. The interest was good all the way through. The writer is pastor of this good church.

B. E. Phillips.  
—BR—

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# The Children's Circle

MRS. P. I. LIPSEY

My dear children:

One of the most interesting letters we have had for a long time is the one that comes first on the list this week, especially if you can look back about nine years. In 1928, or thereabouts, four dear girls, sisters begun to write to our page. They lived at Montrose and called themselves the "Jolly Four"—Johnnie, Joyce, Zelma, and Sarah Katherine. Johnnie was born while her father was across the seas in the world war, and the little daughter was named Johnnie after her father, Mr. John Van Osdel. This Jolly Four became well known to those of us who belonged to the Children's Page in 1928 and for some years following, and at intervals, Johnnie or Joyce would write a nice letter, with news of them all, and a good gift from them all. And then, they moved away from their home, and we lost them! We surely missed them. A month or two ago, I made some reference to them, on our page, for it is hard to give up four fine members in one bunch, and yesterday, here comes this sweet letter from Joyce. You may read it, and find out some of the things which have been happening to them. I think they are the same bright, cherry, generous girls they were when we first knew them.

The next letter is from those little girls from Eupora. This is the first time they have written us, and I hope it won't be long before they come again. They send their gift for the orphanage.

Myrtle McFadden writes, sending dues for the quarter-to-two club. She tells us how she earned some of this money. Perhaps some other daddies might appreciate getting things like this done.

Letter No. 4 is from our Mrs. Friend in Clarksdale. I don't believe she has ever missed making this fine gift every month to our causes, since she began to send it several years ago. I cannot recall any such time. Each month makes us more grateful to you, dear Mrs. Friend. And when there is special call, she sends more.

If nothing happens to prevent, I shall be when you read this far away from here, about 1,400 miles, I think. You know where I'll be, some of you, in my "home" in Colorado Springs, which is really the home of John and Julia, and which I visit every summer, if it is possible. This time I have good company on the journey, but Dr. Lipsey will be able to make only a short visit, he says. Now listen, children: I want you to write to me, and I am giving you here my address, for perhaps six weeks. Here it is:

Mrs. P. I. Lipsey,  
Pinegrove, Broadmoor,  
Colorado Springs, Colorado.

If you would rather send your letter to Clinton, or to Jackson, care the Baptist Record, they will come to me all right, but perhaps not quite so soon. Of course, you will hear from me each week on our page.

Much love, from,  
Mrs. Lipsey

STORIES FROM THE GOSPELS  
No. 2. The Tares and the Dragnet.  
Matt. 13:24-30, 36-43, 47-50

In the twelfth chapter of Matthew, we find that the scribes and Pharisees are opposing the Saviour in every way, whether He taught, or healed the afflicted about Him, or answered their harsh complaints. He was weary and worn, and went out to the Sea of Galilee, to get away from the abodes of men. But soon multitudes gathered to hear him speak, so many that he had to get into a boat a little way from the water's edge. So there he sits and tells them stories. It is spring,

and it may be that in one of the fields nearby he sees a man with a sack of grain on his shoulder: he plunges his hand into the sack, and throws the handfuls here and there. Perhaps He thinks, "He is trying to do for his field what I am doing in the hearts of men." So he began to tell them about the man who sowed the seed. There was no trouble about the seed: the seed was all the same. But what about the soil? There were many kinds of soil. When this sower flung out the seed, a handful of it fell across the path that people had made going across the field. It was beaten down hard by the tramping of many feet. The seed could not get into the ground, and after a little the birds flew down from the trees and picked up the seed, and ate it. It was gone. Could any crop come from that?

Some of the seed fell on the shallow soil, scarcely any earth, where there was a slab of rock under the soil. The seed if it got a little dampness would be likely to grow a little, but when the noon-day sun, very hot over there, shown full upon it, the tiny plant withered away, and was gone.

Another kind of soil was that which had not been prepared for the seed, and it was full of thorns and thistles. These hurtful weeds choked out the good plants, and they could not grow. If any remained, there was not strength in them, and they could not produce fruit.

But was there no place for the man to cast his seed, where it had a chance to grow? O yes. There was lots of good ground, made ready for the seed, and cleared of worse than useless weeds. On this, the seed fell, and thrust down little rootlets into the moist earth, and put out shoots above to the friendly sunshine. It grew and some brought forth a hundred times as much as was put into the ground, some sixty times as much as was planted, and some thirty times as much.

A little later, at his disciples' request, Jesus explained to them about this story. He wasn't talking to them just about the seed he saw the man planting: he was telling them about the word of God that was being given to everybody there. If they understood the story, they would be able to understand how the word of God would spring up in a man's heart. When a person hears the word of the kingdom and does not take it in, the devil comes and snatches it out of his heart. This is like the seed sown on the hardened path, which the birds seized and ate up.

The seed that fell on the shallow ground with rock beneath it, is a picture of a man that hears and joyfully received the gospel, but because he has no root within him, holds out for but a little while, but when trouble and distress come, he falls away. The seed planted among thorns is like the man who hears the word but has his heart full of the cares of this world and the deceitfulness of riches, and they choke the plant, as we have seen plants in our gardens overgrown by noxious weeds. But there was one good soil, ready to help the seed to grow, and that is like the man who hears and understands the word: he is the one who has the abundant increase of fruit.

JULY GIFTS TO ORPHANAGE  
Brought forward .....\$ .04  
Omega Hembree,  
Quarter-to-two club .....50  
Through Miss Ada M. Hardy,  
in memory of Mrs. Henley's  
mother .....2.50  
J. L. Club No. 1, Fannie Mae  
Henley, leader .....50

Margaret Henley, Quarter-to-  
two club .....12  
James Allen Ellard .....55  
Charles A. Ellard .....32  
A Mississippian away from  
home .....4.00  
Ernestine Bailey, for Jr. B.  
Y. P. U., Bay Springs .....50  
Mary Ruth Denson .....2.00  
Mary Frances Head,  
Quarter-to-two club .....12  
Arline Smith, Eupora .....10  
Mattie Sue Smith .....10  
Elma Smith .....10  
Myrtle Page McFadden,  
Quarter-to-two club .....50  
Clarksdale Friend .....2.00  
Total.....\$13.95

## JULY GIFTS TO B. B. I. SCHOLARSHIP

Omega Hembree,  
Quarter-to-two club .....\$ .50  
By Miss Ada M. Hardy, in  
memory of Mrs. Henley's  
mother .....2.50  
Miss Emma Wilkins .....5.00  
Margaret Henley,  
Quarter-to- club .....13  
J. L. Club No. 1, Fannie Mae  
Henley, leader .....50  
Marguerite Dulin .....32  
A Mississippian away from  
home .....6.00  
Mary Ruth Denson .....2.00  
Ernestine Bailey .....1.00  
Mrs. S. B. Johnson .....1.00  
Mary Frances Head,  
Quarter-to-two club .....13  
Johnnie, Joyce, Zelma and  
Sarah Katherine Van Osdel .....2.00  
Myrtle Page McFadden,  
Quarter-to-two club .....50  
Clarksdale Friend .....1.00  
Liberty Friend .....1.00  
Total.....\$23.58

414 Jackson St.,  
Pascagoula, Miss.,  
July 20, 1937.

Dear Mrs. Lipsey:

You spoke of it being a long time since we last wrote to the Baptist Record. It certainly has been a long time and much has happened. Johnnie graduated a year ago and has been in training nearly a year as a nurse in the Baptist Hospital at New Orleans. I will be in the eleventh grade this year; Zelma in the tenth grade, and Sarah Katherine in the sixth grade.

Four years ago, God added to our union a darling little brother, who lived two years and five months and God called him home. Of course we all hated to give him up as he was so sweet and precious to us. But we realize that God knows best always.

Last June, a year ago we lost our home and practically all of our possessions when our church burned down next door to us, thus catching our home on fire and causing it to burn down also.

We are sending two dollars (\$2.00) fifty cents each for the B. B. I. student, Miss Mixon.

We are expecting Johnnie home on the 29th of this month, on her vacation for two weeks. This is the first time she has been home since she went in training last August.

We hope to hear from you again soon.

With love,  
Joyce

Maud, Miss.,  
July 18, 1937

Dear Mrs. Lipsey:

Here I am again. After being silent for some time, I am sending \$1.00 for four months' dues to the Quarter-to-two Club. This pays my dues up to August 1st. I made a part of the money cutting weeds in the yard for Daddy Mack. I passed in all my school work. Mother

er Mack has not been well all summer.

I enjoy the Children's Page in the Record.

With love to all,

Myrtle Page McFadden

And we enjoy your letters, too, Myrtle, and your interest in our work, and your giving to it so well. The girls in the Quarter-to-two Club are glad to have your name on the list with them as a member paid up to date. I hope your mother may be feeling better soon, as it grows cooler.

Eupora, Miss.,  
July 17, 1937

Dear Mrs. Lipsey:

We have been reading the Children's Circle for several months and enjoy it lots.

We are enclosing thirty cents (30c) for the Orphanage. Our father has been dead three years.

Sincerely yours,

Arline Smith  
Mattie Sue Smith  
Elna Merle Smith

We want you to come to see us on our page as often as you can, my three dear little girls. Tell us what you are doing, what pets you have, and anything that interests you. You know, you don't have to send money every time, so don't wait for that. Thank you for this you sent this time.

Clarksdale, Miss.,  
July 21, 1937.

Orphanage \$2.00  
B. B. I. \$1.00

J. L. Club No. 4,  
Friend.

This is a very interesting letter, dear Mrs. Friend. We thank you for it and its contents, and for your interest in our important work.

## MISSIONARY JOURNEYS REPORTED

The young men are returning from their vacation work with their reports; money for selling Bibles, news about the evangelistic work, and it's all so thrilling as they each one come to straighten accounts for the Bibles, and so forth, that I furnished them. Oh the joy of asking the Lord's blessing on the great seed sowing. During vacation we had eleven young men and four young women who were employed by the W. M. U. to travel among the churches, holding daily vacation Bible schools and studies for the women. Maria, one of them, is with us now and it's so interesting to hear her tell about her work. She visited six churches. Once her horse fell with her off the little bridge into the water.—Edith West, Victoria, Brazil.

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# Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

## B. T. U. Week At Ridgecrest the Largest In Its History

July 18-23 proved to be the largest assembly week ever experienced at Ridgecrest. This was Baptist Training Union Week and there were 1,536 paid registrations which means that there were something near eighteen hundred in attendance. Mississippi had, as near as we could count, seventy-five, there were perhaps others that we did not know about. Our bus carried thirty-one and what a good time we had. It was the best representative crowd we have had for our bus thus far. The bus started at Jackson and ran north on Highway 51 to Grenada then via Oxford, New Albany, Corinth and Nashville, returning via Chattanooga, including a round trip of something like sixteen hundred miles. Those going on the bus were: from Jackson, Calvary Church, Miss Electra Warren, First Church, Mrs. Earl Clark and little daughter Carolyn, James Foster, Miss Alice Sykes; Griffith, Vernal Stockstill; Mt. Creek, Rankin Co., Mr. Earl Clark, Leroy Mathews; Langford, Miss Ruth Lawson; Clinton, Walter Price; Sallis, Miss Helen Eubanks; Ruleville, Rev. W. A. Bell; Calhoun City, Miss Mary Molpus; Purvis, C. G. Purvis; Ashland, Mrs. Bobbie Jackson; Corinth, Thomas Nichols; Greenville, Mrs. Ben Penn, Misses Bonita Parks, Louise Wheeler, Cathryn Ghan, Linda Mae Denman; Pearson, Miss Kathryn Casey; Laurel, Miss Velma Beacham; Yazoo City, Misses Agnes Ellzy, Adelle Martin; Oxford, Mr. and Mrs. Auber J. Wilds, Lucy Carleton Wilds, Mary D. Wilds; Daniels Church, Hinds-Warren Association, Miss Lestle Smith; Mr. Allen McEarley, our bus driver, whose membership is in Louisiana. We swapped off two of these going passengers for two others coming back, Miss Lavelle Coker of Forest and Miss Pearl Davis of Calvary, Jackson, returned with us while Mr. Price went to camp in Anniston, Alabama, and Miss Wilds went for a short visit to Washington, D. C. What a wonderful time this fine group had together. These were never-to-be-forgotten days. And the conference was wonderful. Too much to tell about, you will just have to go next year and experience it for yourself. We have the Blue Bird and the Red Bird Cabins reserved for 1938 for those who go on the bus we expect to work up.

## 120,000 Training Union Awards Given First Six Months This Year

The number of study course awards has climbed to the 120,000 mark for the first six months of this year. In all of last year we issued 177,000. We will far exceed that this year it seems. Mississippi

has issued 4,866. Among the awards issued the Junior B. Y. P. U. Manual led with 24,754, next the Intermediate Manual with 24,695, then in order, Senior Methods, 24,101, B. A. U. Manual 11,895, Planning A Life 8,224, other books not listed. Our churches are learning fast that Paul knew what he was talking about when he said "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." We have a wonderful course of study for each department of the Training Union and it seems to some of us that the wise church will give the people a chance often, and that means at least once a month, to study some one of these helpful books. Our goal for this year in Mississippi is to issue 10,000 awards. AUGUST WILL DETERMINE whether or not we will. Have you planned for an enlargement campaign with a study course for the month? It is a good time for it for most churches.

## Training Union Literature Circulation

The circulation, quarterly, of the Baptist Training Union Quarterlies and Magazine has reached just about 750,000, meaning that in the year three million individual copies are sent out and used in the B. Y. P. U.'s and B. A. U.'s over the South. Surely 750,000 people cannot be wrong! Yes, they know that this material is planned by people who know and love God, love his work, love his people and are giving their very best in preparing material that will grow great souls. We are grateful to God for these who develop the program material. This fine literature has been one of the means of the progress Training Union has made. The division of the material is as follows, Senior Quarterlies 270,000, Intermediate Quarterlies 166,000, Junior Quarterlies 153,000, Intermediate Leaders Quarterlies 11,700, Junior Leaders Quarterlies 10,400, B. A. U. Quarterlies 88,700, Story Hour Leader 2,000, Magazine (monthly) 21,000.

## Port Gibson Makes Progress

The Training Union at Port Gibson Baptist Church began with an Intermediate Union of ten members and has grown steadily until now they are rightly proud of four good unions, one Junior, one Intermediate, one Senior and a B. A. U. In all there are 56 enrolled, and Sunday night, July 25, every active member was present to enjoy a good program.

The achievement of this Training Union is a challenge to all of us. How we do glory in the vision of their fine director, Miss Pearl McCool, and the other leaders in that church. Not only are they enlarging

in numbers, but the Port Gibson Training Union is wide awake, its members are busy being "Doers of the Word." The Senior Union has been dedicated to Mr. Leo Eddleman, missionary in Palestine, whose father is a member of the Port Gibson church. The B. Y. P. U.'s are looking forward to an enlargement campaign in the near future, also. Some time ago an apron party was given by the Training Union. Miniature aprons were given to each guest; in the pockets were notes which read:

This little apron is sent to you And this is what we wish you to do: Measure your waist inch by inch And see that the measure does not pinch.

In the pocket put a penny sound For every inch you are around.

The money was used to install fans in the church. Congratulations to Port Gibson and their Training Union.

## A Note of Appreciation

The members of the B. T. U. of the First Baptist Church of Grenada, Mississippi, wish to express publicly their appreciation for the splendid work done by Rev. C. E. "Dan" Patch, in and for their organization during his pastorate in Grenada.

We feel that brother Patch worked diligently with and for our organization, as well as each and other organizations in our church. He has met with us each Sunday evening at the B. T. U. hour, ready and willing to lead and guide us in whatever way we needed him.

Knowing his love for the young people of his congregation, we feel that they will have found the kind, loving, and spiritual leader and friend whom we have lost and will miss.

—The B. T. U. of the First Baptist Church, Grenada, Mississippi.

## FROM DR. BRATCHER'S DIARY

Friday: This morning early the Indian children came to school. They attended the family worship, as did also some of the adults. Mr. Gervasio's house is visited constantly by the Indians. I took charge of the school this morning. At first the children were very timid, but finally became friendly.

In the afternoon we went to all the huts, to visit the Indians. At night we had a good service which was richly blessed by the Lord. Two women who live quite distant, some leagues from the village, for a long time were anxious to hear the Gospel, and on this particular day had the impulse to come to the missionary's home. They arrived here without knowing we were here or that there would be services. They listened to the sermon with the greatest attention. Afterwards we talked with them, and they manifested a great interest in their soul's salvation. They could return

to their homes only on the following day. After I went to bed I could still hear them talking to Mr. Collares and asking him to make further explanations about exactly how to become a believer. They received from him a clear explanation of the "Good News that Saves." —L. M. Bratcher, on missionary journey through Interior Brazil.

Tuesday: Late in the afternoon, we arrived in Indianopolis. The bonfires made everything as bright as if illuminated with electricity. Mr. Collares informed the chief that the services would begin before the sun should entirely disappear. Then an Indian went out with a bugle made of a cow's horn and sounded the call for a general gathering. There in the presence of a great number of Indians, both men and women, the services were held. At the close Chief Feliciano said to us: "My heart is Christian for a long time." We were entertained in his home. We could hardly get any sleep. Indianopolis is much more faithful in observance of Indian customs than Pittoro. The Indians danced and sung until very late. In the small hours we were aroused with songs dedicated to the moon, at daylight another period of singing in honor of sunrise. Both are of great importance in the minds of the Indians. —L. M. Bratcher, on missionary journey through Brazil.

An old man was crossing a busy corner when a huge police dog dashed into him and bowled him over. The next instant an Austin skidded around a corner and bumped him, inflicting more severe bruises.

Bystanders assisted him to his feet, and someone asked him if the dog had hurt him.

"Not exactly," he replied, "it was the tin can tied to his tail that did the most damage."

## THE DRAUGHON SCHOOL OF COMMERCE

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MISS LILA SINCLAIR

St. Petersburg, Fla.

Who becomes head of the department of art at Blue Mountain College next session.

—BR—

## RELIGION OF FEAR

—O—

Let us pass on to our readers the following incident that has been reported to us by Pastor Ivan Beck of the Baptist Center in St. Louis through City Superintendent of Missions, Dr. S. E. Ewing:

"Just before vacation school opened, I invited a tired looking Italian woman to send her children to our vacation Bible school. She sent three children and they were having a great time.

Today (Monday) this same mother came in the very midst of our school, breaking in on the program, excitedly and fearfully calling for these same children to leave our school. The Catholic father had been around to see her, told her about "That Protestant Place" — had "raised hell 'mit her" for allowing the children to come and hear things taught which would not be good for them.

"You get them out of that place or I (the priest) will not let you come into my church again. You will be shut out!" So the priest threatened her.

The poor soul did not know what to do—threatened with "hell" on one side and Baptist Center kindness on the other.

The leader spoke kindly to her, told her the children could go or come any time. She was told of Jesus, the only Saviour and Judge and only Priest. She listened, but Catholic authority made her fear; yet she wanted to trust Christian kindness as displayed by our workers.

One little Catholic girl grew afraid after listening and ran out. What power the priest has to keep people in darkness—to instill hate and distrust of other human beings—Jesus came—and went about doing good.

Best of all her children loved the work so must they cried to stay. There she was—the children won by Christian kindness—the mother wanting to believe in us and yet held by fear.

They compromised. The children were to sneak in to the Center through the alley lest the priest

see them and raise "hell" with the mother.

We look forward to the outcome of this trial with prayer that Jesus our Saviour might send light in the midst of this darkness.

(Mrs. Bullock of Tower Grove, Mrs. Carter and Mrs. Smith of Third and Mrs. Haviland were leaders present with our Juniors at this scene.)"

The above makes especially good reading to us and challenges us to a more worthy support of this splendid work.

—E. Godbold in Word and Way.

—BR—

## REVIVAL MEETING

—O—

Short Creek Baptist Church will hold its annual revival meeting, beginning Sunday, August 1, with all-day services and dinner on the ground.

The pastor, Rev. Chas. McKay, has obtained the services of Rev. Walker to do the preaching, and the community is looking forward to this revival for the spiritual benefits to be received.

Our capable pianist, Miss Adelle Martin, promises good music and singing and with the prayers and help of the leaders in the church we expect to reap many blessings from this series of services.

Pray with us that this revival will be the means of leading many lost souls to the kingdom of heaven and also revive the Christian spirit of the church members.

—BR—

REV. C. E. BASS

—O—

On Sunday morning the 18th the writer was called to go to Bunker Hill in Marion County to bury Rev. C. E. Bass. It was such a shock to me that it disqualified me for the time for the task.

I first knew brother Bass in Mississippi College. We were students together. He was a real student. He went to the bottom of things and was never embarrassed when in the recitation room. He was a modest and reserved man but as to intellect he could measure swords with most any one.

Brother Bass went to the Southern Seminary and he was the student there that made for him a good reputation. Then commensurate with his ability was his piety. He was deeply consecrated to God and to his task and he played well his part. He was a good preacher and his homiletics were of a high order and showed study and art. He held a high type ministry as he was that kind of man. He leaves a wife and two children: Ivy Loy Bass, who is an honor graduate of Miss Woman's College and one of the finest young ladies of the state; and a son, Lowrey, doubtless named for Dr. Lowrey, who is now a splendid young man of sterling worth. This was a devoted family. A sweet spirited family; congenial and Christian.

He finished his work; kept the faith; the time of his departure was at hand and he answered the call.

Truly and in Christ,

W. R. Cooper

—BR—

SUBSCRIBE FOR THE BAPTIST RECORD.

## REPORT OF SUMMER WORK

—O—

I was with brother M. J. Gilbert at Rocky Creek church, a few miles northeast of Lucedale the second Sunday and the week following in July.

We had a fine meeting: 9 conversions; 8 of this number united with the church; two by letter; 1 by statement; 11 additions in all.

Was with brother L. W. Talbert at Mayten church, northeast of Puckett the third week of July: 4 additions, 2 by baptism and 2 by letter; good meeting otherwise.

I am this week with brother Virgil Ratcliff at Heuck's Retreat church near Brookhaven. Fine attendance, no additions as yet.

Will be with brother P. F. Herring next week: first of August, near Charleston.

Thanks,

Ira F. Metts

—BR—

## BETHLEHEM REVIVAL

—O—

Sunday afternoon, July 25th, following the baptizing, the Bethlehem Baptist Church in Simpson County closed their revival meeting. The Lord greatly blessed their efforts in worship and gave them a good revival. At each service a good devotional service was greatly enjoyed. Brother J. H. Williams led in the singing. More people took part in the song and prayer service than in either meeting I have been in this summer. The writer has labored with this good church as pastor for a number of years. The

members are loyal to their church and true in every sense of the word to their pastor. If we have the correct information this church was first organized one hundred and eight years ago.

B. E. Phillips

—BR—

Curly: "I ran across one of my old friends this morning."

Shorty: "What did you do with him?"

Curly: "Took him to the hospital."

—O—

"Do Englishmen understand American slang?"

"Some of them do, why?"

"My daughter is to be married in London, and the Earl has cabled me to come across."

—O—

Little Alice was taken on a visit to a peacock farm. Her mother was busily engaged in conversation when her small daughter ran up breathlessly. "Oh, mother, there's an old chicken out in the yard in full bloom!"

—O—

We agree with that judge who ruled that a wooden leg does not bar a man from operating an automobile. It is wooden heads that cause most of the trouble.

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NEWS OF  
UNIVERSITY

By the

Dear friends:

China has made progress in education during the past year. The peaceful Southwestern province of Szechwan has been free from the Sian crisis has hope to the education of the people. There is a new movement among the people of all grades have normal growth. The true of Christianity is a dynamic Christianity led by Generalissimo Shek has aroused the youth and other again in the people a period of growth as well as of danger movement. The Shanghai, as a nation of higher level the general trend.

The religious has been whole. Seventy-five have into the fellow Shanghai Baptist this school year of the University evangelistic mission two for the college middle school. The year was very interest was shown the general interest and their earnings find out the meaning of life is great has been at a history of the in sons have been than in any opportunity and tremendous. We may be adequate.

For many years praying for aatorium for the prayer has been construction of ing was started it is practically have raised over chapel and over auditorium in economic depression take this opportunity grateful than Father for His donors for the

Virginia Hall S. rietta Hall S. Woman's Mission ginia, was co and the singing teachers are fine, large sections, to provide single women center of C the campus.

For years science of the ty has not been not been able work for the and the village of the institution lack of funds of Mrs. J. H. S. White and ary Union come interest



# NEWS OF SHANGHAI UNIVERSITY By the President

Dear friends:

China has made steady progress in education during the past year. The peaceful settlement of the Southwestern problem and of the Sian crisis has given courage and hope to the educators and students. There is a new national spirit among the people. The schools of all grades have enjoyed a year of normal growth. This is especially true of Christian institutions. The dynamic Christian message delivered by Generalissimo Chiang Kai Shek has aroused the Christian youth and others. Christianity is again in the popular front. This is a period of great opportunity as well as of danger for the Christian movement. The University of Shanghai, as a Christian institution of higher learning, has shared the general tranquillity.

The religious life on the campus has been wholesome and vigorous. Seventy-five have been baptized into the fellowship of the East Shanghai Baptist Church during this school year. It is the custom of the University to have four evangelistic meetings each year, two for the college and two for the middle school. The attendance this year was very large, and great interest was shown. Some think that the general interest of the students and their earnestness in trying to find out the meaning and purpose of life is greater perhaps than it has been at any time in the history of the institution. More persons have been baptized this year than in any year before. Our opportunity and responsibility are tremendous. We pray God that we may be adequate for the task.

For many years we have been praying for a new chapel and auditorium for the University. That prayer has been answered. The construction of this central building was started last summer and it is practically completed now. We have raised over \$30,000.00 for the chapel and over \$20,000.00 for the auditorium in spite of the general economic depression. We wish to take this opportunity to express our grateful thanks to our Heavenly Father for His blessing and to the donors for their generous gifts.

Virginia Hall in Memory of Henrietta Hall Shuck, donated by the Woman's Missionary Union of Virginia, was completed last winter, and the single women missionary teachers are living in it. It is a fine, large building, built in two sections, to provide a home for the single women missionaries. It is a center of Christian influence on the campus.

For years the Christian conscience of the University community has not been at ease, as we have not been able to do more welfare work for the University employees and the village near the front gate of the institution, on account of the lack of funds. Through the efforts of Mrs. J. H. Wiley, Miss Blanche S. White and the Woman's Missionary Union of Virginia have become interested in the situation, and

they have promised to support the project to be known as the Thomas Memorial Christian Service Center. Our aim is to establish a Christian village service center (1) to meet the physical, economic, educational, and religious needs of the people in our community; (2) to serve as a laboratory for the University students; and (3) to offer possibilities of extension work as the center develops.

This is the second year of the work of the Division of Religious Studies which was formerly known as the Shanghai Baptist Theological Seminary. The interlocking plan with the departments of Sociology and Education providing that the students may major in religion and may also get their degree approved by the Ministry of Education, seems to be very satisfactory. The enrollment in religious courses this term is 199—about one-third of the total enrollment of the college students. Of this number, about 30 are minoring in Religion and nine are hoping to get certificates of graduation from the Division.

One of the outstanding events for the Downtown School of Commerce is the celebration last March of the fifth anniversary of its founding. The rapid growth of the school has exceeded our best hopes. There are about 50 teachers who give the whole or a part of their time to the work. Over 600 students are enrolled in the different units of the school. One of the new experiments carried on is the International Class for foreign students. About 30 were enrolled in the course in Chinese Culture conducted in cooperation with the Royal Asiatic Society. It seems that we can do more along that line in the future. The Downtown School has a noteworthy record and is a source of grateful pride to the institution.

We were very fortunate in securing Dr. Woodrow King as the director of the Yangtzepoo Social Center last August. Under his able leadership the Center has made rapid progress as a Christian power house and service station in the industrial district of Shanghai. There are over 1,200 students enrolled in the day and evening schools. The Center is planning to celebrate its twentieth anniversary next fall.

One of the greatest needs of the University is for more endowment funds. On account of the economic depression, the supporting boards have reduced their appropriations to the University; we have reached the maximum limit in our enrollment; it is not possible as yet to raise much funds for the current budget in China, so the financial condition of the University is precarious. In order to put the University on a stable basis, it is necessary for us to increase the endowment fund. It seems that we should plan to start a campaign in China and the U. S. A. to raise

\$1,000,000.00 for the University Endowment Fund, which includes a sum for scholarship aid, research, and publication.

Yours very cordially,  
Herman C. E. Lieu,  
President

MARY HARDIN-BAYLOR COLLEGE  
Belton, Texas

The opening of the fall semester, Sept. 13, at Mary Hardin-Baylor College will find a number of changes in personnel and improvements on the buildings and campus valued at approximately \$11,000.

Dr. Gordon G. Singleton arrived July 1 to take over his new duties as president. He came directly from Mercer University, Macon, Ga., where he has been head of the department of education and director of the summer school. He holds the M. A. and Ph. D. degrees from Columbia University and has studied at Cambridge University in England. Dr. J. C. Hardy, who has been president for twenty-five years, remains as president emeritus. The Board of Trustees has had built a beautiful colonial bungalow for Dr. and Mrs. Hardy on the campus of Mary Hardin-Baylor.

Other changes in personnel include the coming of Miss Ailese Parten as registrar and alumnae secretary. Miss Parten, who is a graduate of Mary Hardin-Baylor and Columbia University, has spent the last four years as head of the department of journalism at National Park Seminary, Washington, D. C.

In the department of home economics, Mrs. Florence Richey, who has been teaching this summer in the University of Texas, comes as head. Miss Rowena Anderson, who has also been at the University of Texas, will be dietitian and teach foods. Both hold M. S. degrees and have done work in Columbia University toward the doctorate. Miss Anderson has been with the United States Department of Interior as instructor of home economics for several years.

Miss Ainslie Harris, who has been on the staff at the University of Wisconsin for the last two years, will head the department of speech. She holds the M. A. degree from Columbia University and has spent a year with the Theater Guild School in New York City.

Mrs. Ettie Claire Farmer, who will head the department of business, is a graduate of Baylor University, where she taught in the secretarial department for a num-

ber of years. Last year she was an assistant professor in charge of secretarial studies in the School of Commerce of the University of Georgia. She also taught Spanish in Negritos, Peru, two years.

In addition to the building of the president emeritus' home, the trustees have authorized the redecoration of the president's home, of Wilson administration building, of parlors in all the dormitories, of the dining room of Ely Pepper Hall, and of Alma Reeves Chapel. A new dairy barn has been planned by experts of A. & M. College and construction started.

During the 1936-37 session Mary Hardin-Baylor graduated 136 young women from Texas, Oklahoma, Louisiana, Arkansas, Idaho, New Mexico, California, Missouri, Tennessee, and Shanghai, China. These graduates received the Bachelor of Arts, Bachelor of Science in Business, Bachelor of Science in Elementary Education, Bachelor of Science in Home Economics, Bachelor of Science in Physical Education, Bachelor of Music in Public School Music, Bachelor of Music in Piano, in Voice and in Theory.

Ailese Parten,  
Belton, Texas.

A lady, apprehensive lest she pass her destination, poked the street car conductor with her umbrella. "Is that the First National Bank?" she asked.

"No, mum," replied the conductor, "them's my ribs."

Somebody is asking the information column for a definition of "the happy man." The happy man, nowadays, we guess, says The Boston Herald, are those who saved something when they had it.

Wife: "I heard the clock strike two as you came in."

Husband: "Yes, dear, it was beginning to strike ten but I stopped it for fear it would wake you."

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

**CAPUDINE**

## Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cents. At drug stores. (Adv.)

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## DOES TITHING PAY?

By Thomas Kane, Layman

In "A Tithing Autobiograph," by "Layman," the reader will find a full account of why I commenced the circulation of tithing literature. Briefly, it was to obtain definite answers to the above question, "Does tithing pay?"

Pamphlet No. 2, "What We Owe and How to Pay It," was first published about the year 1878. In all the millions of copies which have been circulated since that time the following paragraph has always had a prominent place:

"My belief is that God blesses in temporal as well as in spiritual things those who honor Him by setting apart a stated portion of their income to His service. I have never known an exception. Have you? Please give me any facts within your personal knowledge on this subject. Especially give the facts if you know of any exceptions."

During the intervening more than forty years I have received thousands of replies to the above question—how many I have little idea. I am sure, however, that less than a dozen have written me that they thought they were exceptions. I wrote at least half of these to know the circumstances, and in every case found that their lack of prosperity was due to other causes than tithing. In most instances the writers seemed to think that tithing was a kind of insurance against even temporary financial loss.

As further evidence that tithing pays, during the year 1913-14, the following question was published in a large number of religious newspapers in this country and Canada: "Have you ever known anyone who was less happy, less generous or less financially prosperous from being a tither?"

A total of more than 10,000 "No" replies were received; not one "Yes." Only a small proportion of those who replied were satisfied to give a mere negative. In very many cases something was added in the way of emphasis.

A good many years' experience has taught the writer that facts have far greater influence than arguments. Here is a page of condensed facts. Comments on them would be superfluous. They not only do their own talking; they do, or ought to do, their own convincing.

## Testimonials

"I have been tithing for about twenty-five years, and have also done all I could to get others to do the same. I have never known any one who was not happier or more blessed than if he had been a tither. Of course, we sometimes have losses, and feel hard times, as at present, but in some way God always supplies the need when the time comes, and gives us the happiness of having something for His work, too."

"One man in particular, the public school janitor, is giving not only his tithe to the support of his own church and her missions, but a few days ago gave \$15 to a mission church in a neighboring village just opening. When I approached him on

giving more than the Lord required, his reply was, 'I have not suffered any, it does me good.' His very life is an expression of his love for the Kingdom."

"Five years ago I first became a tither. I tithed for two years. The next year I gave one-ninth. The next year I gave one-eighth. Last year I gave one-seventh. This year I am giving one-sixth. If life be spared next year I want to give one-fifth. As a result I can truthfully say that I am more happy, more generous and more financially prosperous."

"I have been more prosperous since I began tithing than before. It deepens our spirituality and makes us feel interested in the Lord's work. It will cure that disease of covetousness which is the special sin of old men."

"Myself and wife are the only ones in our church that tithe our income. I am a poor man, and God has given me money to meet all needs ever since we paid the Lord His tenth. We do more than that, for we make free will offerings, and are abundantly blessed with health and enjoy His church greatly in every department. Our pastor told me we paid more for missions than any other member of the church, and we have some rich members. When there is a call made for money, ours is always there, and the collector does not have to wait or call again. It is paid on the spot."

"When in Sydney, Australia, I knew a man who started tithing, who was then a comparatively poor man; a baker by trade. He prospered wonderfully and gave largely. He used to say he 'could not send out of the front door goods and money for the Lord as quickly as the Lord sent them in at the back door.'"

"I have known but one tither, who, in time of adversity, stopped tithing. I can positively say she is not now so happy, neither very generous."

"My mother was a widow for about fifty years. She worked hard, raised two girls, educated them in music and tithed. I am a widow with a son and daughter, and am giving them a business college course. I teach music to support them. I pay more than the tithe, as the tenth is not mine. It makes us hustle and economize, but we have good health and are happy."

The Layman Company, 730 Rush Street, Chicago, Ill.

**BAPTIST WORLD ALLIANCE  
EXECUTIVE COMMITTEE**  
A Preliminary Statement by  
Dr. J. H. Rushbrooke,  
General Secretary

The Executive Committee of the Baptist World Alliance met at the Baptist Church House on Tuesday of last week, the president, Dr. Geo. Truett in the chair. Principal N. J. Nordstrom of Sweden (vice-president), Mr. Albert Matthews, LL.D., of Toronto, Canada, (Western treasurer); Mr. C. T. Le Quesne, K.C., (Eastern treasurer); Dean H. M.

Smith, representing the Negro Baptists of the U. S. A., were among those present. China, India, Burma, New Zealand, Australia, South America, Hungary, Spain, Italy, France, Latvia, Poland, and other lands were also represented.

The recent "decision" issued by the Ministry of Cults in Rumania was the subject of careful consideration. It was unanimously resolved to endorse the communication forwarded to the Rumanian Ministry by the Administrative Committee of the Alliance, and to forward to the Rumanian Government a further statement expressing the distress and concern of the Baptist communion throughout the world and appealing for reconsideration of the "decision," this document to be withheld from publication until it has been submitted to the Government. A further resolution expressed the deep sympathy of Baptists throughout the world with their brethren in Rumania, and their firm purpose to assist them in every way possible.

Preliminary arrangements for the Sixth Baptist World Congress to be held in Atlanta, Georgia, in July 1939 were discussed, and it was resolved to appoint international commissions to report on (1) what Baptists can do to abolish war; (2) the Baptist contribution to Christian unity, and (3) the Oxford and Edinburgh conferences. It was also agreed that foreign missions and evangelism are to receive special consideration at the Congress, and that a larger proportion of women speakers is desirable.

Attention was directed to the restrictions upon religious freedom and the prevalence of repression and persecution in various countries, and the following resolution was adopted:

"This committee feels it desirable to call special attention to the resolution adopted by the Fifth Congress of the Baptist World Alliance held at Berlin in August 1934: 'The members of this Congress believe that the church is the company of the people of Christ with the Lord Himself according to His promise in the midst of them, and that He by His Spirit guides them into all truth and makes plain to them the will of God for them.'

'They hold that any interference with the freedom of the church is an intrusion between God and His people, and that to limit the liberty of the church is to hinder the working out of God's purpose of redemption for mankind through His people.'

'They therefore deny the right of the State to interfere in matters of religion, and equally the right of any church to enter into such relations with the State as may compromise its witness or limit its freedom to follow the will of Christ as revealed to its members, and they believe that any system of State establishment of religion, contends

rather to the secularizing of the church than to the spiritualizing of the State.

"The church is God's appointed instrument for the redemption of the world and any infringement of its freedom limits its power to accomplish this task.

"The members of this Congress claim for all religious bodies full liberty in matters of faith and worship and the unrestricted right to preach and to teach the truth as it is revealed to them.

"They further declare their conviction that the above principles tend to promote the true welfare alike of the church and of the state."

The committee declares the entire Baptist communion throughout the world to be resolutely opposed to religious repression of every kind, whether directed against Baptists or others, and it expresses the unwavering sympathy of all our people for the victims of persecution or repression whether belonging to our own or any other communion."

—BR—

Two Yorkshire men bought a hen-coop. As they had a long way to carry it home a friend volunteered to help. The purchasers began their long trudge, complaining bitterly of its weight. Half-way home one of them suddenly remembered the helper.

"Where's Jim?" he cried. From the hen-coop came an answering shout: "Ah'm inside carrying th' perches!"—Philadelphia Inquirer.

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OLD SERIES  
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## Who's Who

Pastor J. W. ... are taking a short ... Mrs. Middle ... Ky.

Rev. D. A. (S) ... will assist Pasto ... at Germantown, ... asks for your he

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